the PRIEST

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Introducing Father Ginder

"Father Ginder needs no introduction" (etc.), as a toastmaster would say. It's quite true in this case. What we are really doing is announcing that Father Ginder is now a co-editor of **The Priest.** He would have been long ago had it been feasible — Dis aliter visum. But now that he has more time, he will take a full share of the load. We hope you will notice the improvement; we are sure that it will be there — something new has been added.

Maternity Guilds

What are we going to do about birth-control? This is, of course, a burning question; and there are, of course, many things to be done about it; many things will be done. Here we want merely to air some important ideas Father Clarence Duffy (whose articles appear frequently in **The Catholic Worker**) sent on to us in a recent "longish" letter.

Father Duffy made the excellent observation that one thing we must do is to offset the psychologically acute approach of the birth-controllers (no births—no control) by a psychologically acute approach of our own which is also wholesome and moral to boot. These modern advocates of diminishing returns are most active among the economically lower classes who are so often morally the upper classes: they prey upon fears, fears for health, fears for social security. Says Fr. Duffy, quite apropos, "We priests storm at and fulminate against these groups, against their

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	14	to 23
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advocacy of harmful, unnatural and immoral means for preventing conception, but we ourselves do nothing to make it less expensive for poor people to have children, or to make it possible for poor and sick people to avoid having them by the adoption of natural means that are in keeping with and encouraged by Christ's teachings on the subject of self-denial."

We are not concerned here so much with this second point — transeat. We refer you, theologically speaking, to Dr. Griese's study of the question (The Priest, July, 1945, p. 42). We are concerned with Father Duffy's first point. Father Duffy wants Maternity Guilds, supplemented by Parish Credit Unions and the St. Vincent de Paul Society; these go a long way towards a solution of one of our most vexing problems. No one maintains that they are the complete answer; or at least no one should maintain that, as if Catholicism could be reduced to Communism, as if Christ had never said, "Not by bread alone. . . "

But, anyway, won over by Father Duffy's presentation of his case, willingly admitting that we ourselves have done little more than "storm and fulminate," we promise you in the next issue the story of the Maternity Guild movement in the United States. This will ease our conscience a bit; as for yours, "look you to it."

Mass Pamphlet Production

We sent this item down to NCWC News Service for circulation in the diocesan press, but the functionary who opened our envelope in Washington must have thought the story had no news

THE PRIEST **APRIL, 1946** **VOL. 2, NO. 4**

"Take heed to thyself and to thy teaching: be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."
First Epistle of St. Paul to Timothy (iv, 16)

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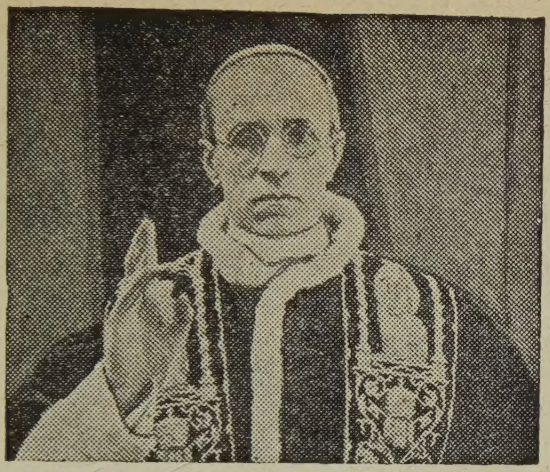

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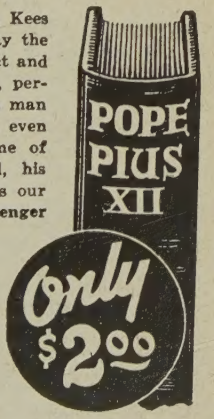

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value. Anyway, it never turned up in their service.

But we think it's news—very important news—and even if you have already been contacted on the proposition, it still bears repeating.

Father Bonaventure, the Capuchin who hides too modestly behind his Catholic Information Society, has figured out a way of smashing pamphlet costs to smithereens. So far, nickel pamphlets have been selling at about $3.75 a hundred. That's what Father Bonaventure has been charging, together with Our Sunday Visitor, The Paulist Press, and other venders of five-cent pamphlets.—And it's a fair price under the present setup.

But Bonnie is out to beat it. He's looking for a thousand priests to contract for 400 pamphlets a month—100 each of four different titles. He reckons that if he can get that many priests signed up with their money paid in advance, he can supply them at a cent and a half per pamphlet.

The only cheaper pamphlet we ever heard of was a self-cover job, now out of print, published for many years by Father Bishop of the Home Missioners: "It Does Make a Difference." That sold at a penny, but Father Bishop had to subsidize it and actually lost money on each one he sold.

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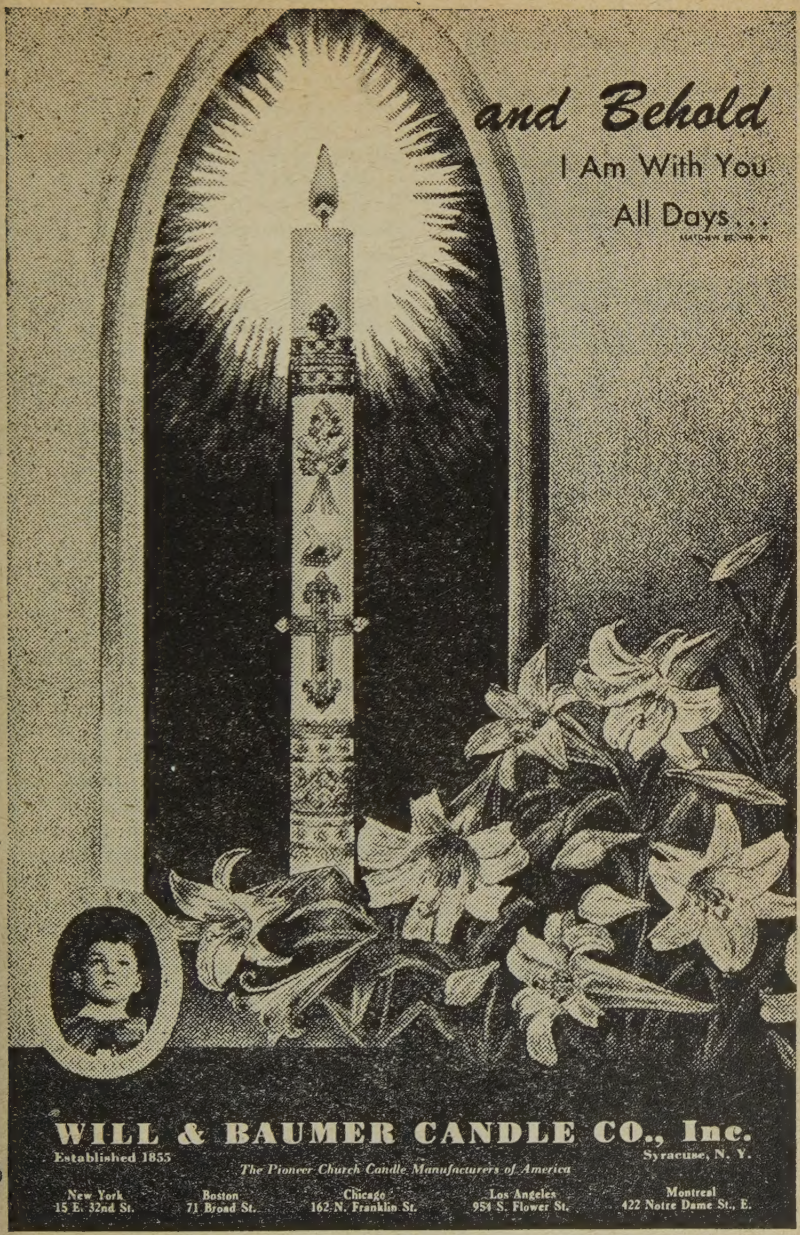
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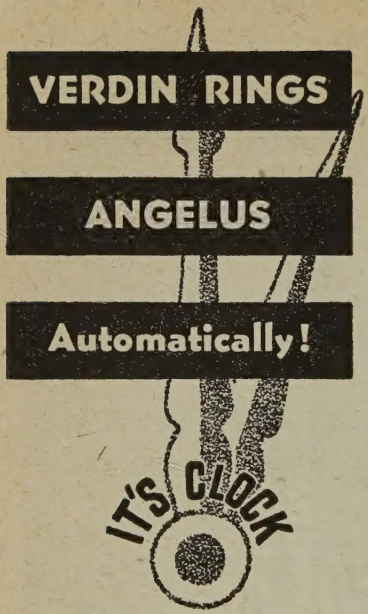
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testants, left on buses, in restaurants, etc.; tell the people to take as many as they can dispose of, to leave whatever they can afford by way of payment — two cents, a nickel, or nothing.

Maybe the school children might be called on for help. Each of 100 could be pledged to dispose of one pamphlet a week.

We don't know how Father Bonaventure is going to make out. He can't go ahead without his 1,000 guarantors to ante up in advance. We wish him luck. But if he gets less than his 1,000 pledges — say, only 850, he has figured his costs so closely that he says he'll have to return their money to the 850 and call the whole thing off.

Ad Nullos Annos!

A letter from Hugh Kinchley, editor of the Georgia Catholic Bulletin, tells us that on February 1, a publication called **The White Horse** made its initial appearance and announced as its purpose the publication of articles against the Catholic Church and the Pope.

So far, says Hugh, there has been only one publication in the State of Georgia which regularly and as a matter of policy attacks the Catholic Church. It is **The Christian Index**, owned and published by the Baptist Convention of that state.

Bad cess to the both of them!

Attention: Senator Bilbo

Highly significant is the election of Helen Douglas Mankin to the House of Representatives. A liberal candidate from Alabama, she carried her precinct by a margin of 776 votes, 956 of the total from

Continued on page 71

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Vol. II APRIL, 1946 No. 4

Editorial Comment

Star Spangled Lechery

FATHER Stanford is still at it. Now he's just finished testifying before the House Military Affairs Committee. You remember him, don't you? We mean that Very Rev. Edward V. Stanford, O.S.A., Rector of the Augustinian College in Washington and quondam President of Villanova, who wrote against peacetime conscription in our issue of March, 1945. In last year's article, he established four points: peacetime conscription would be harmful 1) to the morale of our youth, 2) to the vocations and careers of our youth, 3) to the religion and morals of our youth, and 4) to our domestic political and social institutions.

A few weeks ago, as we said, he went before the House Military Affairs Committee in support of a resolution by Representative Joseph W. Martin of Massachusetts, House Minority Leader, to defer action on compulsory training pending efforts to outlaw it everywhere.

"In the present unsettled state of world security," Father Stanford said, "I am convinced that as a matter of national conscience, in protest against a futile and ruinous armaments race, the United States should adopt and implement a policy which would seek an immediate international agreement whereby compulsory military service shall be wholly eliminated from the policies and practices of all nations.

"I am not impressed by those who say that there is not the slightest hope that the United States will adopt such a proposal," he continued. "Even though I were willing to accept as a foregone conclusion the rejection of this proposal by other nations, I would still believe that the effort should be made. In no other way, I am convinced, can this nation in good conscience consider proposals for universal military training in peace time."

A Stench Is Rising

Father Stanford has convictions on the point—and so have

we, after reading a few authentic and hitherto unpublished reports on what gets by in the Service. As far as we can judge, it looks like a pretty thoroughgoing breakdown, a general moral relaxation, with toleration and in some cases outright connivance by the Command of the Army, Navy, and Marine Corps.

It is true that the sewage is beginning to seep into the newspapers, and the stench is slowly rising to our nostrils. There was something of it in the recent report that our officers in Germany were quartering their concubines right on the Army post. But that was only an inkling. . .

We have independent reports from two reliable sources, and either account should be enough to make any decent person's flesh crawl. Here's one from China, written in a personal letter from a Catholic journalist to his editor.

(Hold on to your hat, please—it's pretty blunt!)

"Morality here in China is very rough. The [Chinese] Government authorizes public houses —'cat houses,' the boys call them. *Every form* of perversion is practiced. Even the Division has put its seal of approval on them. You can imagine what this means to thousands of men who have spent two years or more in the Pacific Islands in a hell of loneliness. They arrived here and literally went wild. Venereal disease is rampant. The Navy has opened pro-stations in various parts of the city and stationed corpsmen there to direct the administration of the medicines.

"When the Catholic Chaplains failed in their attempts to close the 'cat houses' and clean up the place, I personally raked the Division Chaplain over the coals for not using his influence with the Command to put a stop to it. His reply was that the Chinese Government approved such and the Service could do nothing about it. When I replied that the Service could put the houses out of bounds for its personnel, he became indignant. For three hours we argued. Finally I told him outright that the responsibility was his and that he (a man with some training in theology) would have to answer to Almighty God for the thousands of lives being ruined. Thus I placed the responsibility squarely upon his shoulders — something the Catholic Chaplains could not do, inasmuch as he is their superior and could cause them a lot of trouble."

From the Canal Zone

The second report comes from a Chaplain in the Panama Canal Zone. He is so upset that he sent copies of this to Cardinal Spellman, Bishop Noll, and Msgr. Smith of the *Register*. Here is what he says, in part:

"We have here in Panama what is known as the 'legal district,' as well as several 'pensiones' which are used for prostitution. There are any number of cantinas or saloons. The district is wide open, and it is not at all unusual to see dozens of young

men in the Service standing in line there.

"Not so many weeks ago we had a portion of the Fleet come through here on its way to the other coast. While they were tied up on this side, in *one* day only, the Army prophylactic station (which took care of the *overflow* from the Navy station) administered 1,983 treatments to Navy personnel. I had occasion to drive through the district and, believe it or not, if anyone had wished to walk through there, he would have had to go into the street, as the sidewalks were blocked by the lines of men waiting their turns with the several prostitutes. And the lines outside the Navy pro-stations looked like ration lines back home. And this was repeated every day the Fleet was in. No control, no putting the places off limits. Just supervision by the medics and the organization police.

"A map was gotten out to be distributed to the men so that they could be sure of their way around while here. On that map was indicated in a marked way the 'Legal District.'

Youngsters Involved

"Today another ship is in, and it's Army payday besides. On my way to a dinner engagement this evening in town, I had my driver go through the district. Sure enough, crowds of soldiers and sailors, all lined up, waiting for a turn. And about fifty percent of the Navy men on that ship (I have this knowledge as a certainty) are just out of boot camp, the majority of them young men just of the right age for induction. . .

"I know . . . that the other Padres feel as I do, and that we are all aware of the vast indifference of the military superiors here to conditions as far as morals are concerned, as long as nothing interferes with the men's work. I have even heard a medic complain that the chaplains' interference was the cause of some VD down here, as they wouldn't let him put into effect certain ideas.

"Now we may and we may not have to have conscription; but whether we have it or not, we certainly do not have to put up with these conditions which place temptation right in the grasp of our young men. . . It's hard enough for our men to meet the ordinary temptations of life and win out, without their having the opportunity of sin thrown right at them. . .

Public Opinion the Only Weapon

"I know that there will be no change and that our young men will keep on being thrown to the beasts until we get enough of public opinion in the States to make a clean sweep of these rotten conditions and of the people, no matter who they are, who allow them to continue. If our American young people are going to be exposed to these things, and if they are going to make up the bulk of our country's leaders in the future, I would rather be some place else, because nothing could be further

from our American ideals than what is allowed to go on here in Panama.

"I have said nothing of the several types of perversion which go on here and which are as uncontrolled as the rest. I have heard things from the men which would shock anyone not used to the possibilities of evil as we find them in prison, in our slums, and in the services.

"I don't know what you can do to help the situation, or how much of this you already know, but if there is anything that can be done — through publicity or otherwise—please help us save the youth of our country from being exposed to this or any other lair of the devil."

It strikes us that Uncle Sam is beginning to show a smudge or so of filth on his star spangled gaiters. In World War I, the slogan was "Don't disgrace your uniform!" It was blazoned in every camp and barracks in the country. Now it's been changed to "Watch your prophylaxis!"

Father Stanford is right. Conscription of any sort, under the conditions just described, raises a serious problem in moral theology. We can only use our influence to the utmost in deferring the issue, with the hope that before conscription may actually be necessary, we may have thrown enough publicity on the "cat houses," "legal districts," and "pensiones," to bring about a wholesale cleanup.—R. G.

Unanswerable Argument

The unanswerable argument against racial equality is the fact that the practice of it in undemocratic communities is certain to result in unpopular clubs, unpatronized stores, empty hotel rooms, devaluated property, and other financial losses. That is to say, the objection is unanswerable for those to whom money means more than justice, truth, honor, democracy, Americanism, or Christianity. Fortunately there are many who would rather lose a little money and be American—not to speak of the other ideals that are even more precious and peremptory.—**Maryknoll.**

Och! Father O'Flynn, you've the wonderful way wid you,
All ould sinners are wishful to pray wid you,
All the young childer are wild for to play wid you,
You've such a way wid you, Father avick!
Still, for all you've so gentle a soul,
Gad, you've your flock in the grandest control,
Checking the crazy ones,
Coaxin' onaisy ones,
Liftin' the lazy ones on wid the stick.

—Alfred Perceval Graves, **Father O'Flynn.**

Has Red Russia Solved the Race Problem?

What is the extent of Soviet racial and cultural autonomy?

Mr. Eugene Lyons

In August, 1941, two months after the Nazis invaded Russia, Stalin's government summarily abolished the Volga German Soviet Republic, one of the supposedly "autonomous" constituent states of the Soviet Union. Its entire population of about 400,000 men, women and children was forcibly driven from the soil it had occupied for more than 150 years and dispersed through Siberia and other inhospitable areas. In the process, hundreds of prominent Volga Germans were executed, tens of thousands herded into forced-labor camps. Significantly, those executed included virtually all the Communist Party and government leaders, the elite of the "republic."

In the pressure of war news, against a background of Russian and Allied defeats, the tragic episode on the Volga received scant attention abroad at the time. But as a commentary on the Soviet reality, as distinct from the Soviet legend, it merits careful consideration—especially since it has become known that three other "republics" and at least one "autonomous national region" have been similarly wiped out in the war years.

The Germans who settled on the Volga were religious refugees offered asylum and a remarkable degree of cultural independence by Catherine the Great. Better educated and more efficient than the people among whom they settled, they enjoyed through the generations a notably higher standard of life than the average Russian peasants. Like many other minority races in the Tsars' empire, they contributed a high quota of revolutionary leaders to the great change-over that came in 1917. During the harsh years of forcible collectivization of farming, resistance was particularly bitter among the Volga Germans, if only because their peasantry was more prosperous and self-respecting. Tens of thousands perished at the hands of Stalin's officials in those years.

These German-speaking Soviet citizens perhaps felt some kinship for the Germany from which their forebears had fled in the eighteenth century. But the fact is that they had lived under the Soviet dispensation for 23 years and that the majority of them, having been born or raised under the hammer-and-sickle, knew no other way of life. No external influence, from Germany or any other foreign land, could conceivably reach them in their Volga homes far

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Mr. Lyons has spent considerable time in the USSR.

behind the towering walls of censorship and political isolation around the USSR.

Yet the Kremlin, in the hour of its crisis, felt it necessary to "liquidate" the whole republic and scatter its people, making no distinction between guilty and innocent, between leaders and rank-and-file. If Moscow had good reason to distrust these 400,000 citizens, it was acknowledging that Communist indoctrination had been a failure. If the "liquidation" was *not* justified, if it was merely the product of official panic, then we have in the event a startling example of atrocities based solely on race and culture. In either case, it pulls the props from under the deeply rooted myth that the Soviet Union has solved the problem of minority races and that these minorities enjoy any real autonomy.

It is that particular myth that I want to examine in this article.

Confronted with the unsavory facts of political despotism, economic disaster and spiritual degradation under the Bolshevik regime, the foreign apologist is likely to uncover his trump card. "Whatever else the Soviets may or may not have achieved," he says in effect, "they have at least abolished racial inequality." In his recent "election" speech, Generalissimo Stalin emphasized this claim. The Soviet "multinational state," he declared, "promotes the feeling of friendship and fraternal collaboration among the people of our country." Commissar Molotov a few days earlier made the same point and the official mouthpiece *Izvestia* editorially stressed "the great equity . . . of the Leninist-Stalinist policy toward our various nationalities."

Insidious Appeal

In a world that has just emerged from a catastrophic war precipitated by self-styled master races, the appeal of this Communist claim is quite understandably strong. It helps explain a pro-Soviet bias on the part of large numbers of high-minded Jews who have no love for the Communist system as such. It helps explain why many Armenians outside of Russia support efforts to annex Armenian territory to the so-called Armenian Soviet Republic. It provides a basis for Communist missionary activities among Negroes in the United States and minority racial elements in other countries.

Consequently it is important for those of us who want to save the world from the Red Fascism that calls itself Communism to separate the grain of truth from the chaff of fiction in this claim. Upon examination it appears that the chaff is vastly greater than the grain. But there is enough truth in the legend to make it stick.

The supreme dictator, Joseph Stalin, is not a Russian but a Georgian—of a race, that is, in which there is no admixture of Slav. His highest council, the

small Political Bureau that rules Russia and world Communism, includes an Armenian, Mikoyan, and Lazar Kaganovich, a Jew; non-Russians hold a great many other key posts. The Soviet Union in theory comprises an array of autonomous republics based on predominant ethnic groups—Ukrainians, Byelo-Russians (White Russians), Tartars, Uzbeks, Tadjiks, etc. Their autonomy, indeed, even includes the theoretical right to secede from the Union. Large racial minorities within each republic are often organized into "autonomus national regions," and all citizens have a right to use their own language without restrictions.

Theory and Practice

Unfortunately there is a vast gulf between the legal theory and the actual practice. No republic has yet tried to secede, and only a Soviet citizen with a yen for suicide or thoroughly demented would allude to such a possibility. In practice the republics are simply administrative units, exercising far less autonomy than a State in the United States. Moreover, the rights held by an American State are inalienable, whereas in the Soviet Union the rights of a constituent republic are enjoyed only by sufferance of the central government which can—and does—limit or abolish them at will.

The political and economic affairs of the Soviet Union, as of any totalitarian regime, are of necessity centralized and integrated to the ultimate degree. Any official of a constituent republic who dared suggest a departure from the prescribed policies, from the General Line of the ruling party, would be instantly arrested and treated as a traitor. The alleged autonomy is thus an empty and meaningless outer form. It resolves into the right to obey orders from the center and the privilege of translating those orders into your own language.

The Five Year Plans are centrally charted for the whole USSR and the control of every phase is in the hands of the federal government. The various republics have only the obligation to follow those plans; they can neither initiate nor change anything. The same holds true for every vital aspect of Soviet life. The country is ruled by a single party and the party (though again split into racial sections) acts as a unit. Most important of all, the Secret Police, which is the main vehicle of political oppression, is nationwide in scale. Every republic has its own N.K.V.D. (the formal name of the Secret Police), but these branches are totally controlled from Moscow.

Inside Russia very little is said about the political autonomy of the republics. Not even the most naive and simple-minded citizen takes that make-believe in earnest. On the other hand, a great deal is said about "cultural autonomy." Presum-

ably every racial group has the right to develop its own national culture in terms of literature, music, theatre and the rest. The foreign tourist, having witnessed an Uzbek theatrical performance or attended an all-Ukrainian concert, is impressed by this side of the national "freedom." If he stays long enough, however, to see below the exotic surface, he will discover that the cultural autonomy is as empty as its political counterpart.

"National in form, Soviet in content." That is the formula governing racial cultures. Translated into everyday life it means that where the culture of any national group collides with the prescribed Communist ideas, it becomes by definition counter-revolutionary and subject to ruthless persecution. The theatre in Uzbekistan may be Uzbek in form, Uzbek in language and costumes; but its content, the plays and what they teach, must conform 100 percent to the official Communist doctrine of the moment.

The much-touted cultural autonomy therefore boils down to the high privilege of glorifying Stalin and abiding by the Soviet ideas in your own language. Should the national genius of any ethnic group lead into "undesirable" artistic or philosophical or spiritual byways, those responsible are treated as enemies of the people. The racial equality amounts to an equal right to shout the official slogans in the local tongue. A more accurate description of the mythical rights would be *linguistic* autonomy rather than *cultural* autonomy.

Once I found myself with a Soviet friend on the platform of a railroad station in White Russia. The station washroom was labeled in four languages—White Russian, Russian, Polish and Yiddish. "There," my friend whispered, pointing to the sign, "is the sum-total of our national autonomy."

Yiddish Not Hebrew

The simple fact is that excessive emphasis on national differences, any tendency to deviate from the rules laid down for the whole population, is denounced as "nationalist deviation" and punished as high treason. Thousands of non-Russians have been executed for this crime. The Ukrainians, who have a particularly keen sense of nationality, have contributed hordes of prisoners to the concentration camps because of nationalist deviations. Among the Jews, any word in favor of Zionism is punished as nationalist deviation, and the study of ancient Hebrew (as distinguished from Yiddish) is strictly forbidden. No book in a minority language could conceivably be published, regardless of how vital it might be to the racial culture involved, if it were considered incompatible with Communist teachings.

The arbitrary liquidation of the Volga German republic indicates the real value of the boasted autonomy. When voting

instructions for the recent "election" were published, three other republics were mysteriously missing from the list of constituent states. Thus the outside world learned that the Kalmyk, the Crimean Tartar, the Checheno-Ingush republics were no more; that the Karachev autonomous national region was no more.

Why did the Kremlin abolish them? The full answer is not yet available, but enough information has escaped to indicate that the claim of having found a solution for the national minority problem is pure fantasy. In every case the government abolished these political entities and dispersed their inhabitants because of disloyalty to the Soviet regime. This hardly jibes with the supposition that the Soviet "multi-national state" has been a success. The need to punish racial groups—Volga Germans, Crimean Tartars, etc.—rather than individuals gives the lie to the claim of racial adjustment.

Slaughter in the Crimea

The horrifying story of what happened in the Crimea is slowly seeping through. The Russian historian, Boris I. Nicolaevsky, now in America, vouches for the following account from a Soviet source which he cannot disclose:

"An uprising occurred in Crimea in the autumn of 1941. The rebels were for the most part Crimean Tartars, who assisted German parachutists; but other groups, even Russians, also participated in the revolts. The Rumanian command, in whose hands was vested the civil administration of Crimea, formed a Tartar council, which soon assumed considerable importance.

"This council addressed to the Rumanian authorities a request for permission to exterminate all the Russians in Crimea. They pointed out that the Tartars had always been oppressed by Russians and that this oppression would continue unless they got rid of the Russians. The Rumanian command refused this peculiar request, but did not interfere when the Tartars began to put their plan into practice by their own means.

"The mass slaughter lasted for several days and 70,000 to 120,000 persons are said to have fallen victim.

"Many Tartars as well as most Greeks and Karaites left Crimea before the Russians re-entered it. But the bulk of the Tartar population in the villages remained, and was taken to task by the reinstated NKVD. Executions were rare, since manpower was badly needed, but the entire Tartar population was arrested and the great majority were deported to the Narym region in Siberia. As a result, out-of 1,127,000 persons who had lived in the Crimea before the war, there remained only 200,000. In the beginning of 1945, the republic was literally a "no man's land." Gardens, vineyards, and fields were abandoned and untilled, and towns became de-

populated. Crimea ceased to be a republic and became a district of the Russian Soviet Republic."*

An equivalent story lies behind the other liquidated ethnic republics. The fact that Tartars, Kalmyks, Volga Germans, after a quarter of a century of life in the Soviet multi-national state, still considered themselves oppressed minorities speaks volumes. So does the fact that the Soviet regime, for all its multi-national pretensions, is obliged to visit mass punishments on large racial groups. Literally tens of thousands in Soviet areas liberated from the Germans have been shot and hundreds of thousands have been exiled to remote regions for collaborating with the Germans. These areas were inhabited largely by Ukrainians, White Russians and other non-Russian nationalities; this is clearly the explanation for the magnitude of collaboration.

Pride of Race

The nationalism that was revived in Russia during the war, in which Ivan the Terrible and Suvorov and other historical figures emerged again as heroes, was specifically a Russian nationalism. In the nature of the case it could make no appeal to Armenians or Tartars or Jews. It implied a revival of the sense of racial superiority, a new pride in being Russians. It is a development that hardly bodes any good for the minor ethnic groups.

What about anti-Semitism in Soviet Russia? The subject is too large and complex to be treated here in any detail. The propaganda claim that it has been extirpated is a bald-faced lie. The only element of truth in it is that the government, in sheer self-defense, fights this evil. It recognizes anti-Semitism as a primitive expression of popular feeling against the Soviet regime.

In its periodical purge of the membership, the ruling Communist Party has been obliged to expel tens of thousands on the grounds of anti-Semitism. If this type of prejudice flourishes among the ruling elite, it is surely even more prevalent in the population at large. In the satanic crime of exterminating Jews in the Ukraine and other Soviet regions, the Nazi invaders unfortunately had extensive collaboration from the local population, despite a quarter of a century of Sovietism.

Thus, while there are some grains of fact in the Communist propaganda to the effect that they have "solved" the problem of races and nationalities, it is in the overwhelming main a piece of fiction. For a successful example of the multi-national and multi-lingual state we still have to look to democratic Switzerland rather than to totalitarian Russia.

*Quoted in "National Minorities in Soviet Russia," by Boris I. Nicolaevsky, The New Leader, Feb. 16, 1946.

Bishops Speak on G. I. Vocations

Adoption requirements in 83 dioceses

Anthony C. O'Flynn, S.J.

HAS a returning service man spoken to you yet about becoming a priest? If not, one probably will—and soon. Five hundred inquiries concerning priestly vocation have been received by the Maryknoll Fathers; two hundred, by the Fathers of the Holy Cross. The Superior of the Holy Ghost Fathers at Washington, D. C., the Prior of the Trappist Community at Conyers, Georgia, and other religious superiors have received letters from service men in many parts of the world seeking vocational information.

An even greater number of inquiries and applications has been received by the diocesan clergy. From the Atlantic to the Pacific, from Texas to Maine, returning service men have been quietly filling the war-thinned ranks of diocesan seminaries. From Los Angeles, Archbishop Cantwell writes: "We have at present a group of ex-service men who have applied for admission to the Diocesan Seminary." Bishop McIntyre, Auxiliary Bishop of New York, reports: "We already have some men in the Seminary who have been in the service, and others are in preparation for acceptance as soon as their release from the service becomes final." The Archdiocese of Denver, the Dioceses of Green Bay, Oklahoma City-Tulsa, Sacramento, Savannah-Atlanta, and Youngstown announce that they have either already adopted men returning from the armed services or have marked them for adoption as soon as they become free from military duty. Truly are becoming verified the words of Bishop Hurley of St. Augustine: "If I am not mistaken, there are hundreds of our best Catholic soldiers who will want to dedicate themselves to God and to the glorious warfare of His Church when they have done their duty to their beloved country."

"Where shall I send him?"

To whom will you direct the service man who asks you to help him become a diocesan priest? If you belong to a diocese that needs priests, the answer is easy. To the Most Reverend Bishop, to the Rector of the Diocesan Seminary. But if, as is probably the case, you live in the densely populated Catholic East or Middle West, where priestly vocations are plentiful, the answer may not be quite so simple. If your service man can meet the requirements and standards of your particular diocese, he will be accepted, and gladly. Otherwise, diocesan authorities may be forced to tell him that because of his advanced years and lack of previous

preparation, his application must be reluctantly rejected. Recently a bishop of a metropolitan area wrote in answer to a query: "If any returning servicemen apply to us for adoption, and if they are subjects of this diocese, they will be given the fullest possible consideration. Their previous education and their age will, of course, be given prime consideration. If they have had little formal education that would fit into the ecclesiastical pattern and if their age is relatively advanced, we would not be interested."

Let us suppose that a returning service man of twenty-five or thirty, of good character, but with meager education and little financial backing (this latter would not obtain in most cases because of the G. I. Bill of Rights) tells you that he wishes to serve Christ within the ranks of the priesthood. Again suppose a Negro youth asks you to help him find a place in a diocesan seminary. Or maybe a young man who has previously spent a few years in a seminary or with a religious community, and for some reason left, will inquire if you know any diocese or seminary willing to give him another chance to follow the priestly vocation.

Most of us are today aware of the universal and pressing need of priests. From the papers we learn that in Poland all priests over forty-five are dead, that South America can use forty thousand priests, that one thousand out of the three thousand counties of our own United States are without resident priests, and that of the remaining, five hundred are without priests in the rural areas. About Russia, Germany, France, and the rest of Europe, about Asia and the traditional mission fields, we may draw our own conclusions. But how many of us know precisely which bishops in our own country are in need of priests, which are willing to adopt candidates from outside their own dioceses, what their age limits, their educational and financial requirements are, which dioceses are prepared to accept colored candidates, which are willing to accept ex-seminarians and ex-religious?

The Method of This Survey

To furnish priests, especially pastors, chaplains, and spiritual directors with this information, a project was recently set afoot through which a letter was sent to each archbishop and bishop (ordinary) in the United States, including Honolulu and the Vicariate of Alaska, the Ukrainian and Greek Rite dioceses and the Abbatia Nullius of Belmont, North Carolina. Each was asked for a statement regarding the policy of his diocese concerning the acceptance of candidates (including ex-service men) for priestly studies.

In this way it was hoped to channel the overflow of vocations from certain regions to areas where they are most needed.

The bishops' response was

prompt and extremely gratifying. Eighty-three out of one hundred and twenty-one (sixty-eight per cent) answered the request for information. All were interested, approving, anxious to help in any way possible returning service men desiring to find a place within the ranks of the clergy.

From the replies, we find that thirty-three of the eighty-three dioceses are willing to accept candidates from outside their diocesan boundaries. Others indicate that they will occasionally accept a candidate from outside. Still others reveal that their own dioceses are blessed with sufficient vocations to meet local needs. A few speak of an over-abundance of vocations. For example, a bishop of a diocese in New England writes: "The actual situation here is one of an over-supply of priests." From a diocese in the State of New York we hear: "We regularly are unable to absorb in this diocese all the vocations that are offered to us." From the Middle West, a Wisconsin diocese tells us: "Even though many chaplains volunteered to serve in the armed forces, we were never short of vocations." An Ohio diocese confides: "Our local supply of vocations is sufficient for us to choose and eliminate at our discretion." From this we see that in not a few sections of the country priestly vocations are plentiful.

The other side of the picture is equality interesting. Many are the bishops who report a great need of priests, and who hope that by spreading information of their needs and requirements a few vocations will be realized for their extensive missionary dioceses. To cite a few examples —from the South: "There are few native vocations, and I will be interested in hearing from you further"; from the Texas border: "Thanking you for your letter which holds out some hope of perhaps getting some desirable candidates for the priesthood in this Diocese . . ."; from the Far North: "The harvest indeed is ripe and the laborers are few. Whatever you may be able to do to send more laborers into the harvest will be greatly appreciated." These letters prove that while in some sections of the country there is an over-supply of priestly vocations, in other sections there exists a dire need.

What qualifications do the bishops expect and require of candidates? Before specifying those of each particular diocese we may look for a moment at the general picture.

Age and Education

Age limits vary from eighteen for the Diocese of Gallup to thirty-seven for the Diocese of San Diego. Previous educational requirements range from completion of grammar school to completion of college. Nine dioceses are willing to assume all of a candidate's expenses for board and tuition from the beginning; others ask candidates to pay

whatever they can. Many are willing to pay all the candidate's expenses for the major seminary. Seven dioceses require partial repayment (usually $100 for each year in the seminary) after ordination. Eight dioceses are prepared to receive Negro candidates. Others state that as yet no Negro candidate has applied, but that applications will receive full consideration. Four dioceses are willing to accept ex-seminarians and ex-religious. Eleven others say that they will consider individual cases on their merits.

Special requirements and preferences are indicated by a few dioceses. Pueblo and Corpus Christi want candidates willing to learn Spanish and to work among Spanish-speaking people. Gallup needs candidates with strong physical constitutions to meet the rigors of its rough missionary territory.

General Policy Only

The particular information given by each diocese is found on the chart accompanying this article. It must be remembered, however, that requirements stated on this chart indicate general policy only and permit of exceptions in particular cases. Ultimately, of course, every candidate must be passed on individually before being adopted. But the chart will tell directors what qualities and requirements individual bishops need, desire, and expect in a candidate. And thus with greater sureness and confidence the candidate may be directed to apply to a specific diocese. From the information given on the chart it will be happily noted that if a candidate possesses even a minimum of qualifications for the priestly state, he can in some diocese find a rich field for apostolic labor. Abilities that are superfluous in one section may be of great use in another.

A few words are in order concerning the format and abbreviations of the chart. In the first column are listed the dioceses answering the request for information. For the sake of convenience we have followed the order found in the *Official Catholic Directory* (N. Y., Kenedy, 1945). We did not list the names and addresses of the bishops because they can be easily found in this same directory.

Regarding the answers to all the questions, if no information was given, the space is left blank. If the answer given was that each case must be handled individually, this is indicated by an asterisk.

(1) answers the question: Do you accept candidates (including ex-service men) from outside of your own diocese? In the answers: Y stands for Yes, N stands for No, O stands for Occasionally.

(2) answers question: To what age are you willing to accept candidates?

(3) lists answers to question: How much previous education is required for acceptance? In answers:

GSC stands for grammar school completed.

HSC stands for high school completed.

HSCP stands for high school completed preferred.

JCC stands for junior college (2 years) completed.

C stands for college.

CC stands for college completed.

(4) gives replies to the question: What financial requirements per year for board and tuition in the seminary must candidate be prepared to meet? In answers:

JC stands for junior college.

P stands for philosophy.

T stands for theology.

W stands for whatever candidate can afford to pay.

(5) answers question: Do you make it a policy to accept colored candidates? In answers: Y stands for yes, N stands for no.

(6) replies to query: Do you make it a policy to accept ex-seminarians and ex-religious? In answers: Y stands for yes, N stands for no.

	(1)	(2)	(3)	(4)	(5)	(6)
Baltimore-Washington	*	*	*	$0		
Boston	N					
Chicago	*	*	*	*		
Denver	N					
Indianapolis	N					
Los Angeles	O			*	N	N
Milwaukee	N					
New Orleans	O	*	*	*	N	*
New York	*	*	*	*		
Omaha	N	*	HSC	$0		N
Philadelphia	N					
Portland, Ore.	Y	30	HSC	$200 JC $0 P & T	Y	N
San Antonio	Y	*	GSC	*	N	*
Santa Fe	Y	20	GSC	$200	N	N
Albany	*			$0		
Alexandria	Y	25	HSC	$0	N	Y
Amarillo	Y	25	HSC	Pay 1st yr. Then $0	N	*
Belleville	N					
Bismarck	Y	*	HSC	*	N	*
Boise	N					

Brooklyn	N	*	*	$0	———	
Camden	O	———				
Cheyenne	Y	*	*	*	———	N
Cleveland	N	*	*	W	———	
Columbus	O	*	*	*	*	*
Corpus Christi	Y	30	HSCP	$0	N	N
Covington	Y	*	*	*	———	
Dallas	Y	20	HSC	Pay to T $0 T	N	N
Davenport	Y	*	HSCP	Pay JC $0 P & T	———	N
Erie	O	*	JCC	$0 P & T	N	N
Evansville	N	20	HSC	W	Y	N
Fall River	N	———				
Fargo	N	———				
Fort Wayne	N	———				
Gallup	O	18	HSC	$0 or W to $600	N	N
Galveston	Y	28	HSC	$250	N	N
Grand Rapids	N	———				
Green Bay	N	———				
Hartford	N	20	HSC	$400	N	N
Helena	Y	22	CC	$400 or W	———	*
Lafayette, Ind.	N	———				
Lafayette, La.	Y	30	HSC	$200	N	N
Lansing	N	———				
Lincoln	Y	30	HSC	Pay to T $0 T	N	N
Little Rock	Y	*	GSC	$400 or W	N	N
Natchez	O	———			N	N
Ogdensburg	O	———	HSC	———		
Oklahoma City-Tulsa	N	———				
Paterson	O	25	JCC	$0	Y	*
Pittsburgh	*	———	JCC			
Portland, Me.	N	*	JCC	W	*	N
Providence	N	———				
Pueblo	Y	21	HSC	$500 or W	———	Y
Raleigh	Y	19	HSC	$200	Y	N

Reno	Y	———	———	W	N	N
Richmond	Y	*	*	$0 or W	N	*
Rochester	N	———	———	———	———	———
Rockford	Y	*	*	W-JC $0 P & T	N	N
Sacramento	Y	*	C	$0 or W	———	Y
Saginaw	O	———	HSC	———	———	N
St. Augustine	*	———	———	———	———	———
St. Cloud	Y	*	*	———	———	N
Salt Lake	Y	———	———	———	N	N
San Diego	Y	37	HSC	$0 or W	N	N
Savannah-Atlanta	Y	20	HSCP	$0	N	Y
Scranton	N	———	———	———	———	N
Seattle	Y	———	———	———	———	———
Sioux City	N	———	———	———	———	———
Sioux Falls	O	———	*	*	———	N
Spokane	Y	22	HSC	Pay 1 yr. Then *	N	N
Springfield, Ill.	Y	*	JCC	$0 P & T	N	*
Springfield, Mass.	N	*	JCC	W	———	———
Steubenville	Y	25	HSC	$0 or W	Y	*
Toledo	N	———	JCC	$0	Y	N
Trenton	N	———	———	———	———	———
Wheeling	N	———	———	———	Y	N
Wichita	N	———	———	———	———	———
Wilmington	Y	*	GSC	*	N	N
Winona	*	———	———	———	———	———
Youngstown	N	———	———	———	———	*
Ukrainian Greek (Phila.)	Y	———	GSC	W	Y	N
Belmont Abbey	N	———	———	W	———	———
Juneau, Alaska	Y	———	———	———	———	———

After giving the private at an army camp a dressing down for being so late in returning with the supplies, the sergeant demanded, "Okay, let's hear how it happened, Miller."

"Well I picked up a chaplain along the road," explained the woebegone rookie, "and from then on the mules couldn't understand a word I said."—**Camillus.**

The Competency of Bishops in the Summary Process of a Non-Catholic

Charles E. Park, J.U.D.

Some new light on a controverted question

THIS paper will consider only the question whether local Ordinaries, according to the law now in force (ius vigens), are competent in the summary process of canons 1990-1992, when an invalid non-Catholic marriage is to be tried.

Certain interpretations given to a decision of the Holy Office, issued on January 27, 1928 and published in the *Acta Apostolicae Sedis*, Vol. XX, p. 75, are the occasion of the question herein proposed. It may be well to quote this much controverted response in its original text:

1. Utrum in causis matrimonialibus *acatholicus*, sive baptizatus sive non baptizatus, *actoris* partes agere possit.

2. Utrum in quibuslibet causis matrimonialibus inter partem catholicam et partem acatholicam, sive baptizatam sive non baptizatam, quocumque modo ad Sanctum Sedem delatis, Suprema Sacra Congregatio Sancti Officii exclusivam habeat competentiam.

Ad I. *Negative*, seu standum Codici I. C., praesertim can. 87. Siquidem autem speciales occurunt rationes ad admittendos *acatholicos* ut *actores* in huiusmodi causis, recurrendum ad Supremam Sacram Congregationem Sancti Officii in singulis casibus.

Ad II. *Affirmative*, habita praesertim ratione can. 247, §3, et salvo praescripto can. 1557, §1, lo.

From this response it is certain that a non-Catholic may not function as petitioner or plaintiff even in the summary process of canons 1990-1992. The incapacity of a non-Catholic personally to introduce a litigation and to prosecute a right (ius) before the iudiciary of the Catholic Church is a direct and immediate result of canon 87. This canon decrees that baptized persons do not possess rights (iura) in the Church when a barrier to the bond of ecclesiastical communion is present. Such a barrier, for non-Catholics, is the censure of excommunication which all heretics, according to canon 2314, §1, "ipso facto" incur.

The law of canon 87 is merely declared and confirmed by the cited response of the Holy Office in which it is decreed that a non-Catholic may not function as plaintiff in a matrimonial cause; *atqui* a cause, prosecuted in accordance with canons 1990-1992 by a summary process, is nevertheless a true and proper cause (causa), even if it is evolved in

The writer is Officialis of the Harrisburg Diocese.

a peculiar and simpler manner than a formal cause because its probatory phase is briefer and clearer; *ergo*, also in a summary process a non-Catholic may not function as petitioner or plaintiff.

That the summary process of canons 1990-1992 is, in a strict sense, a judicial process, may no longer be called into doubt. The clear and unmistakable words of articles 226-230 in the Instruction "Provida" (A.A.S., Vol. XXVIII, p. 358) and the response of the Pontifical Commission for the Authentic Interpretation of the Code of Canon Law, given on December 6, 1943, (A.A.S., Vol. XXXVI, p. 94) end the contention that the "casus excepti" of canon 1990 belong to the administrative class of processes, and make it now certain that they belong to the judicial category of processes. To the query: "Utrum processus, de quo in canone 1990, sit ordinis iudicialis, and administrativi," the cited response of the Code Commission is: "Affirmative ad primam partem, negative ad secundam."

Since a non-Catholic may not be the petitioner or plaintiff in a summary process, does it therefore follow that a summary process of a non-Catholic whose marriage is claimed to be null may no longer be instituted and completed by a local Ordinary, unless he has first obtained special faculties from the Holy Office? By no means, indeed. A person's right to appear before an ecclesiastical judge (ius standi iudicio) and personally to institute a suit by the presentation of a petition, and the competency of a local Ordinary to try the cause of a petitioner or plaintiff are two distinct juridical institutions. The one should never be confused with the other. The competency of a local Ordinary (jurisdiction) is determined, not by a person's right to introduce a cause (ius standi iudicio), but by titles to jurisdiction specifically stated in the Code of Canon Law.

Response of the Holy Office

In a response of the Holy Office itself, given on March 23, 1939, (A.A.S., Vol. XXXI, p. 131) the said Congregation recognizes the distinction made in the above paragraph, and acknowledges the competency of local Ordinaries, under its response of January 27, 1928, to render declarations of nullity of marriages in which the consort is a non-Catholic, "nulla praehabita facultate a S. Officio." To the query: "Utrum Promotor Iustitiae, vi canonis 1971, nulla praehabita facultate a S. Officio, matrimonium accusare possit, si nullitas matrimonii fuerit denuntiata a coniuge acatholico," the Holy Office answered: "Negative, nisi publicum bonum, Ordinarii iudicio, id postulet."

This response means that, if in the judgment of the Ordinary the public good demands it, the Promoter of Justice, in virtue of canon 1971, §1, 20., and without first recurring to the Holy Office,

may attack (accusare) a marriage before the local Ordinary or the Officialis, if the nullity of the marriage was denounced to him by a non-Catholic consort. The Promoter of Justice thus becomes the official plaintiff or petitioner for the non-Catholic party whose petition he prepares and introduces before the local Ordinary.

The Promoter of Justice may more easily and more frequently be the petitioner in the summary process of a non-Catholic than in a formal canonical process. The reason is self-evident. When a formal process is needed to prove the invalidity of a marriage contracted by non-Catholics, in other words, when the asserted invalidity is not manifest and provable by documentary evidence, the public good will rarely demand that the marriage be accused of invalidity. On the contrary, the public good may almost always be invoked as often as there is question of nullity which can be proved by a summary process. For a summary process is, by definition in law (canon 1990), a question of nullity that is both manifest and provable by documentary evidence. It is, therefore, almost always expedient that this kind of marriage be declared null by the local Ordinary when it is denounced to the Promoter of Justice by one of the consorts, even though he or she is not a Catholic, or by the 'reliquis omnibus' of canon 1971.

Cases with regard to marriages contracted by non-Catholics usually arise in the following circumstances: A Catholic man or woman wishes to be joined in marriage, or more often perhaps has already instituted a concubinage, with a non-Catholic party already bound to another party by a marriage contracted in the presence of a Protestant minister or of a civil authority. The Catholic party wishes to rectify his condition and to celebrate a valid marriage in the eyes of the Church. That he or she may do this, it is first necessary that the marriage contracted by the non-Catholic party outside the Church be declared null. By what procedure can the required declaration be obtained?

Steps to be Taken

The non-Catholic consort or the Catholic person who wishes to contract a valid marriage will denounce the nullity of the marriage in question to the competent Bishop or Promoter of Justice. The Bishop will first decide whether the public good demands that this non-Catholic marriage be attacked (accusetur) by the Promoter of Justice. The decision will be, as a general rule, affirmative when the declaration requires a summary process. For a marriage may be summarily attacked (accusari) when disparity of worship, 'ligamen', affinity, consanguinity, 'ordo' or spiritual relationship obstructs the validity. Facts such as these can be proved by documentary evidence. Is there any Ordinary who can deny in these adjuncts

that the public good demands the accusation of such a marriage on the part of the Promoter of Justice? It is impossible to see how or why an Ordinary may do otherwise than invoke the public good as sufficient reason both for the introduction of the case by his Promoter of Justice and for his own decision thereof. The removal of scandal, the salvation of souls, the hope of conversion of the non-Catholic consort and the legitimation of children directly affect the public good. "Salus animarum prima lex esto" is a sound principle that cuts a lot of canonical red tape, and enables Bishops to expedite the work for which they are primarily consecrated.

Dr. Hannan's Opinion

The Rev. Dr. Jerome D. Hannan, nevertheless, contends that "the private response (of the Holy Office) to the Bishop of Harrisburg and the view of Gasparri" . . . are "to be considered overruled by this recent legislation" (*The Jurist*, Vol. IV, p. 626). His authority for this opinion is the Rev. William J. Doheny, C.S.C., J.U.D., whose opinion may be found in the latter's book "Canonical Procedure in Matrimonial Cases," Vol. II, p. 152. Both eminent scholars base their opinion on the response of the Pontifical Commission for the authentic Interpretation of the Code of Dec. 6, 1943. The cited response, as we have already observed, determines only the precise juridical nature of the process used in the "casus excepti" of canon 1990. It in no way affects the competency of local Ordinaries in the summary process whether of a Catholic or of a non-Catholic. On the other hand, the response of the Holy Office itself of March 23, 1939 explicitly acknowledges the competency of local Ordinaries in both formal and summary causes when the public good justifies the intervention of the diocesan Promoter of Justice even without recourse to the Holy Office.

The Bishop of Harrisburg had referred to the Holy Office a summary case in which the petitioner was a non-Catholic. In his recourse to the said Sacred Congregation, he stated: "Since diocesan Curias are declared, according to the decision of the Holy Office of January 27, 1928, incompetent to adjudicate cases of this kind because of the incapacity of the parties thereto, I, the Bishop of Harrisburg, refer this case to the aforesaid Sacred Congregation of the Holy Office." To which the Holy Office replied: "After careful consideration this Supreme Sacred Congregation decided to reply that the aforesaid case can be handled by the Ordinary himself according to canons 1990-1992."

From this response it is clear that the incapacity of a petitioner in a summary process, according to the Holy Office's own interpretation of its response of January 27, 1928, does not render an Ordinary incompetent to decide such a person's case even

without recourse to the Holy Office. The Holy Office, in its cited response of March 23, 1939, corrects the misinterpretation given by certain canonists to the celebrated response of January 27, 1928, and indicates how and when local Ordinaries may try the summary processes of non-Catholics without recourse to aforesaid Supreme Congregation.

It seems certain, therefore, that the response of the Holy Office to the Bishop of Harrisburg is not overruled by any subsequent decisions either of the Holy Office or of the Pontifical Commission for the authentic Interpretation of the Code.

Ecce Sacerdos Magnus

Nicholas Wiseman, named Cardinal Archbishop of Westminster (1850) allayed the hue and cry raised against what was considered "a pretension to supremacy over the realm of England" with these noble words:

"The diocese (of Westminster) consists of two very different parts. One comprises the stately abbey with its adjacent palaces and its royal parks . . . To the venerable old Church I may repair, as I have wont to do. I may visit the old Abbey, and say my prayers by the shrine of good St. Edward; and meditate on the olden times, when the church filled without a coronation, and multitudes hourly worshipped without a service. Yet this splendid monument, its treasure of art, and its fitting endowments, form the part of Westminster which will not concern me. For there is another part which stands in frightful contrast, though in immediate contact with this magnificence. Close under the Abbey of Westminster there lie concealed labyrinths of lanes and courts, and alleys and slums, nests of ignorance, vice, depravity, and crime, as well as of squalor, wretchedness and disease; whose atmosphere is typhus, whose ventilation is cholera; in which swarms a huge and almost countless population, nominally, at least, Catholic: haunts of filth which no Sewage Committee can reach, dark corners which no Lighting Board can brighten. This is the part of Westminster which alone I covet, and which I shall be glad to claim and visit as a blessed pasture in which sheep of Holy Church are to be tended, in which a bishop's godly work has to be done."

When once we recognize both in private and in public life that Christ is King, society will at last receive the great blessing of real liberty, well-ordered discipline, peace and harmony.—Pius XI in the Encyclical **Quas primas.**

Oil for the Lamp of Piety

Religious or Spiritual Reading?—There's a difference!

Harold J. Beutler, C. M.

DURING the Civil War, President Lincoln once made this remark to Harriet Beecher Stowe, the authoress of *Uncle Tom's Cabin:* "So this is the little lady who started this big war." He was referring, of course, to the enormous effect that her famous book had in arousing the passions of the nation on the question of slavery. What men read does affect their lives. Shrewd business men know this well, as is attested by the millions of dollars that they are willing to spend annually to advertise their goods. Spiritual writers are no less aware of the effect of reading in men's lives. Hence they insist emphatically on the necessity of good reading.

Spiritual Reading

The great purpose of spiritual reading is to help one advance in perfection. It is well to understand this truth thoroughly, for it is the basis of the distinction made by ascetical writers between religious and spiritual reading.

Religious reading is that which is primarily concerned with enlightening the mind on religious subjects. Its object is instruction, and its chief concern is the illumination of the intellect. Thus the study of dogmatic, moral, and mystical theology is religious reading. Such reading is, of course, necessary for priests; but the mere exercise of the intellect on questions that treat of the objects of faith does not make spiritual men. Abelard unquestionably had a brilliant mind well-stored with theological knowledge, but he can hardly be called a spiritual man.

Spiritual reading in the true sense of the term is that kind which is chiefly concerned with making men spiritual. Its aim is to arouse the will to action, to stir up the affections, to steep the soul in a supernatural atmosphere. Of course men must know what they are to do before they can act intelligently in advancing their perfection, so spiritual reading does not ignore the intellect entirely, but its predominant appeal is to the will in order to spur men on to greater efforts in their quest for perfection. Thus it differs from mere religious reading (e.g., theological treatises, solution of cases of conscience, and informative articles on religious topics) in that its chief purpose is the arousing of the will rather than the enlightenment of the intellect. Holy men, not theological

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encyclopedists, is the goal of true spiritual reading.

Contact with the world has a chilling effect on the spiritual life. The people of the world "seek the things that are their own, not the things that are Jesus Christ's" (Phil. 2:21). They form their own beatitudes, as Father Leen remarks, and if priests are not on their guard they insensibly adopt them. Worldlings say, "Blessed are they that have a good time." "Blessed are they that have enough wealth to satisfy every whim." "Blessed are they that can have their own way in all things." Such is the gospel of the world, and little by little one can take it in without realizing that he is accepting it.

The periodicals and the best sellers that priests read, the movies that they see, and the broadcasts that they hear imperceptibly insinuate their worldliness into them. Just as an automotive mechanic working in a garage with closed doors can absorb carbon-monoxide without being aware of it, even to the point of death, so too can priests gradually become saturated with worldliness, even to the point of exchanging the beatitudes of Christ for the beatitudes of the world.

Spiritual reading will prevent this tragedy. No priest who is conscientious in devoting a definite amount of time to devout reading every day will be easily seduced by the secular atmosphere in which he lives, for such a one cannot readily forget that he is the salt of the earth and the light of the world.

"It is a sad thing to have been twenty years serving God, and to be still fighting with our morning meditation." These words of Father Faber suggest a second reason for the need of spiritual reading in the life of a priest. Pious reading is an indispensable aid to mental prayer.

"Holiness," says Father Leen, "is the fruit of prayer, and mental prayer is extremely difficult without the reading of spiritual books." Mental prayer, since it is an exercise of the intellect as well as of the will, demands a fund of spiritual thoughts and ascetical directives which can be drawn upon for reflection and consideration. Spiritual reading supplies this need. In this way it is to one's spiritual life what oil is to a lamp: it supplies the fuel that keeps the flame alive.

Food for Thought

Furthermore, prayer, since it is an elevation of the heart and the mind to God, depends to a great extent for its success upon the facility with which one can turn his thoughts to Him. If one fills his mind with the meaningless pap supplied by the daily newspaper and cheap magazines, he will find prayer difficult; he will remain of the earth, earthly, for his mind will not have the necessary material to raise him heavenward. In prayer, God does not dispense with the ordinary laws of psychology.

To think on spiritual subjects the mind must be furnished with spiritual considerations; and to turn one's mind easily to God, one must supply it regularly with spiritual truths.

Since the chief aim of spiritual reading is to stimulate one's advance in perfection, it will be wisdom itself to select those spiritual books that will most effectively achieve this end. The works of ascetical writers are necessary in order to give one a good grasp on the science of spirituality, but it is the reading of the lives of the saints that provides the stimulus to convert this science into an art —the art of holiness. The concrete is always more appealing than the abstract. The commandments, the counsels, and the virtues take on more meaning when one sees them realized in practice. The poverty of St. Francis of Assisi, the zeal of St. Francis Xavier, and the fortitude of St. Sebastian as shown in their lives exert a more moving influence than the most learned treatise on the various virtues that they excelled in.

Furthermore, man is naturally imitative. What excites his admiration arouses his enthusiasm and prompts his imitation. No one can read about the ceaseless activity of St. Teresa of Avila in God's service, or the prodigious charity of St. Vincent de Paul to the poor, or the utter self-sacrifice of St. Peter Claver for the Negroes without being quickened in his love toward God, and without being moved to imitate, at least to some degree, the lives of these heroes who were so zealous in advancing His glory.

When speaking of the lives of the saints, it is well to remember that their autobiographies, memoirs, and letters come under this category. Such writings are primary sources for insights into spirituality. In fact, the more reading that one does of this nature the better it will be for his spiritual welfare. The degrees that learned men have after their names are one's guarantee that their writings will be productions of merit. In a similar way the "St." that precedes a saint's name is one's warrant that his or her writings are of exceptional worth. Ordinarily speaking, reading what the saints themselves have written is far more valuable to one's soul than reading what has been written about the saints by others.

What to Read?

Individual tastes differ. Hence it is impossible to draw up a list of books that would be suitable to all men or pleasing to them. Certain books, however, are classics in the realm of spiritual literature, such as the Sacred Scriptures, *The Following of Christ* by Thomas a Kempis, and the Autobiography of the Little Flower. These and similar books deserve a reading by all men. By the very reason of his calling every priest should be thoroughly familiar with the Sacred Scriptures. "Reading the Scrip-

tures," says St. Augustine, "is like reading letters from the other world." Hence at least a chapter of the New Testament should be part and parcel of a priest's daily reading; nor should he neglect an occasional re-reading of the too often neglected Old Testament. Books that deal with the priestly life should also be frequently in every cleric's hands; for to them, as well as to all solidly spiritual books, can be applied St. Augustine's remark about Sacred Scripture. They also are "letters from the other world," since they speak of the higher life and the things of God. To enumerate all the excellent books dealing with priestly perfection is, of course, not possible here; but Cardinal Manning's *The Eternal Priesthood,* Cardinal Gibbons' *The Ambassador of Christ,* and Millett-Byrnes' *Jesus Living in the Priest* are so outstanding that they they cannot be passed by. They should be in every priest's library and read with becoming frequency.

The rather broad norm of reading for spiritual profit is the only limitation that the writer would suggest with regard to the selection of one's spiritual reading; but, on the other hand, spiritual reading need not be a drudgery. Indeed, when such dry books are selected for devout reading that they make the period a penance time, the reading loses a great deal, if not all, of its value. Hence such spiritual books should be chosen as can be read with genuine pleasure. If this rule is followed a real danger to the spiritual life will be avoided, for when spiritual reading becomes distasteful the temptation to omit it becomes strong; and when spiritual reading is dropped from the priest's order of the day, it is safe to say that his spiritual life is definitely on the wane.

How To Read

When St. Francis of Sales went on his missionary journey to the Chablais, he took with him only two spiritual books; but they were of the highest order, for they were his Bible and his Breviary. He realized that in spiritual reading, as in all things in life, quality, not quantity is what counts. Reading for curiosity is to be deprecated. The person who "devours" page after page of spiritual works defeats the end for which he should be reading, namely, the arousing of the affections and the moving of the will. To read well one must read slowly and with understanding. A careful reading of a few good books will prove infinitely more profitable than a racing through the contents of a whole spiritual library. Here is St. John Eudes' advice on how to read pious books: "Read with attention and application of mind and heart, weighing, tasting and digesting at leisure the sense and the substance of the words."

"To live is to change," said Cardinal Newman, "and to be perfect is to have changed

often." Since the primary purpose of spiritual reading is to aid one's advance in perfection, it must constantly inspire one to change his present mode of life for one that is more perfect. If one does not make a personal application of the suggestions for improving one's life that he comes upon in his reading, he will frustrate the fundamental aim of this exercise of piety. One reads spiritual reading to become a spiritual man. Hence if one fails to apply what he reads to his personal life, he is as unreasonable as the sick man who goes to the doctor for help, but who refuses to take the medicine that the doctor prescribes. This application, however, need not extend to a slavish imitation of the austerities of the saints. To follow them does not mean to reproduce minutely in one's own life their personal characteristics or their exceptional penances; it means to be imitators of them as they were of Christ in the practice of the Christian virtues.

Prayful Reading

As has already been intimated, spiritual reading bears an affinity to prayer. This fact suggests that pious reading should be made in the manner of prayer. Before sitting down to read, one should make an aspiration to God asking Him to direct one's thoughts to those truths that will excite pious affections and provoke firm resolutions to serve Him. St. Augustine tells us that "when we pray, we ourselves speak to God, but when we read, it is God who speaks to us." Hence, one's attitude should be that of the devout Samuel, "Speak, Lord, for thy servant heareth."

Ascetical writers are unanimous in proclaiming that spiritual reading is of the utmost importance in the life of every priest, for it furnishes him with necessary instruction, safeguards him against worldliness, helps him in his mental prayer, inspires him to imitate the saints, and contributes to his effectiveness in aiding others in his priestly work. The only thing that he has to do to gain all these fruits of spiritual reading is to select pious books that are adapted to his capacity, needs, and tastes, and to read them slowly, prayerfully, and with an eye to applying the knowledge he learns to his personal life. Little wonder, then, that St. Paul wrote to St. Timothy, "Be diligent in reading" (I Tim. 4:13).

Flash! Stop Press!

C. L. Sulzberger of the New York Times has made the amazing discovery that "Despite the abolition of the Communist International, coordination between the various national Communist parties of Europe remains tight, and they continue to look toward Moscow for a lead . . ."—**New Leader.**

Fervorinos for Confession

Peter J. Bernarding

Through Passiontide to the Sunday in White

Before Passion Sunday

THE most solemn part of Lent, Passiontide, is now at hand. It is a time during which we should live within the shadow of Christ's Cross. Let the crucifix be before your eyes and in your hands often during the next two weeks, so that you may learn its lesson of love. Newman calls the Cross of Christ "the Measure of the World." And so it is. "In the Cross, and Him who hung upon it, all things meet; all things subserve it, all things need it; it is their centre and their interpretation. For He was lifted up upon it, that He might draw all men and all things unto Him." To know the Cross, therefore, is to put a just estimate on the world. That great Doctor of the Church, St. Thomas Aquinas, when asked by our Lord from the cross, what reward he would have for writing well of Him, replied: "Nought save Thyself, O Lord." Pondering the Cross and Him who hung upon it, you too will be drawn to Christ and learn the heavenly wisdom of seeking no reward save Him alone.

Before Palm Sunday

AS we relive the Passion and Death of our Divine Savior during Holy Week, let us not forget the share His Blessed Mother bore in His sufferings. We can easily do this as we make the Stations of the Cross by concentrating at times on the Sorrowful Mother. The fourth Station and those from the eleventh to the last lend themselves well to this sort of meditation. As Mary meets her Son on the painful journey to Calvary, as she hears the blows of the hammer that fix His Body to the cross, as she sees His life-blood ebbing away and listens to His parting words, as she receives His mangled Body into her arms — she is wounded to her innermost soul and can say with our Savior: "My soul is sorrowful even unto death." Console your afflicted Mother by saying to her: "O Mary, my Mother! I will ever be a true child to thee. Like St. John, I will always love thee with the most tender affection, and honor thee with the most sincere and filial piety. I will be thine in life and in death."

Before Holy Thursday

HOLY Thursday is a day to enkindle our love for the Lord Jesus, for it was then He gave Himself to sustain our souls. "Having loved his own who were in the world, Jesus loved them to the end," says the Beloved Disciple in his account of the Institution. Being Man, He had the desire of men to remain always with those He loved; and being God, He found the way of fulfilling it; and the way is His

real Presence in the Holy Eucharist. As you kneel before the Repository, then, thank Him for this the greatest of all His gifts, and see how far your actions square with your belief in the Eucharistic Presence. Do you receive Him as often as you ought? Are you careful about your preparation for Holy Communion and your thanksgiving afterward? Do you welcome every chance to pay Him a visit? And are you always reverent in His Presence? Make no mistake about this—the intimacy of a friendship may be measured by the frequency with which friends are found together and sit down to break bread. How does your friendship for Our Lord stand up under this test?

Before Easter Sunday

EASTER is Victory Day for our Divine Master and for us, for the victory of the Commander is the victory of His soldiers. No wonder the Church in the Gradual of the Mass exclaims with the Psalmist: "This is the day which the Lord hath made; let us rejoice and be glad in it!" Ours is a greater joy than that which followed the vanquishing of our foes in the recent war, because this victory is so incomparably greater. In His Resurrection Christ led captivity captive. He is victorious over the Flesh, and frees us from its thraldom. He is victorious over Death, and removes for us its sting. He is victorious over Sin, and procures for us an abundance of grace to resist temptation. He is victorious over Satan, and breaks forever his power over the souls of the just. Let us make His victory permanent in ourselves by leading the risen life. "If you have risen with Christ, seek the things that are above. . . . Mind the things that are above, not the things that are on earth.

Before the Sunday in White

IN this blessed Eastertide, when we are making a fresh effort to renew our spiritual life, it will be most helpful to renew our baptismal vows. Reflect what great benefits were conferred on on your soul in Holy Baptism. Through it the curse of sin was lifted from your soul; the light of God's grace entered in to dispel its darkness; you were made a child of God and brother of Jesus Christ; you became a living temple of the Holy Spirit and a member of Christ's Church; you began to share in the merits of the members of Christ's Mystical Body. How have you lived up to the engagements then formed? Are you still Christ's and His alone; or have you compromised with the enemies you then forswore? If so, now is the time to retrace your steps and take up your stand with Christ, your Savior. "For we were buried with him by means of Baptism into death, in order that, just as Christ has arisen from the dead through the glory of the Father, so we also may walk in newness of life."

"Wholesome and well balanc interesting and instructive."

. . . Monsignor Frederick G. Hochwalt, Ph. D.
Director, Dept. of Education, N. C. W. C.

The art work in TREASURE CHEST is, on the whole, exceptionally good. I am glad to see that you are offering art so superior to that found in comic books generally.

TREASURE CHEST, your new picture magazine, has just come to my attention. I read it with interest. This new publication, I am gratified to find, is not just another comic book. While it uses the so-called comic technique, its editorial content is wholesome and well-balanced, interesting and instructive.

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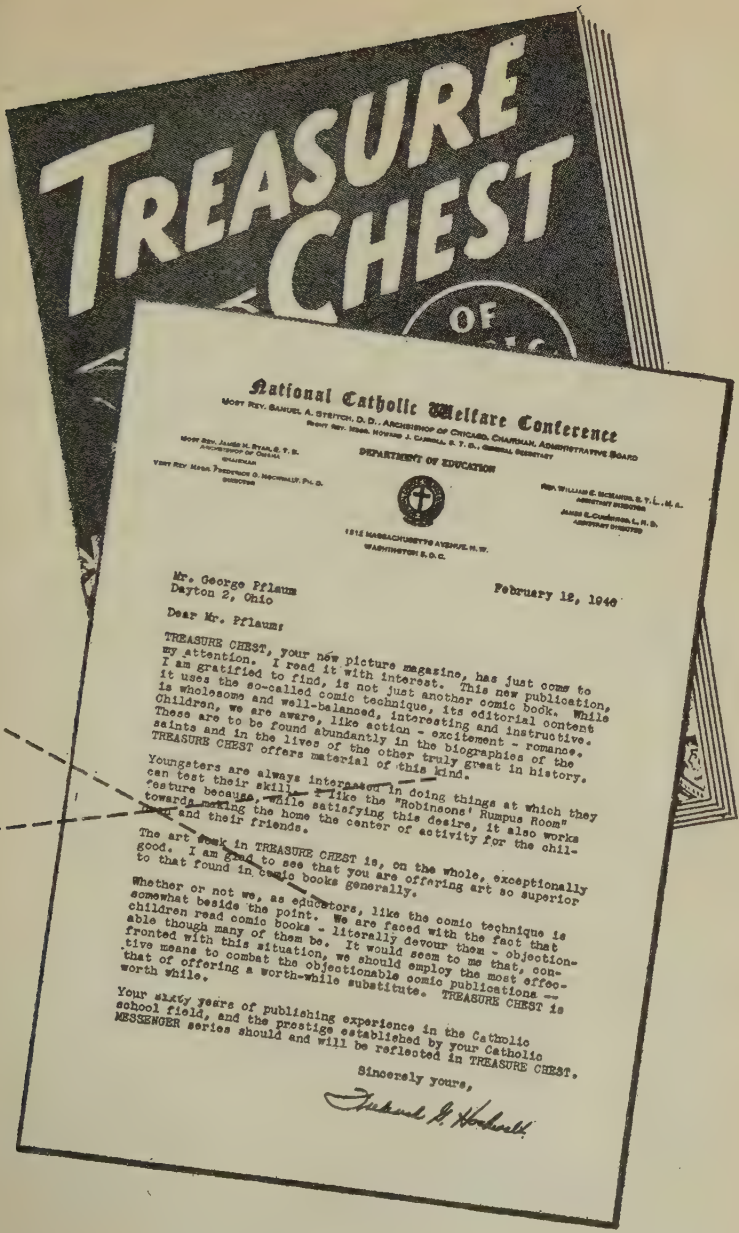

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1312 MASSACHUSETTS AVENUE, N. W.
WASHINGTON, D. C.

Mr. George Pflaum
Dayton 2, Ohio

February 12, 1940

Dear Mr. Pflaum:

TREASURE CHEST, your new picture magazine, has just come to my attention. I read it with interest. This new publication, I am gratified to find, is not just another comic book. While it uses the so-called comic technique, its editorial content is wholesome and well-balanced, interesting and instructive. Children, we are aware, like action - excitement - romance. These are to be found abundantly in the biographies of the saints and in the lives of the other truly great in history. TREASURE CHEST offers material of this kind.

Youngsters are always interested in doing things at which they can test their skill. ~~I~~ like the "Robinsons' Rumpus Room" feature because, while satisfying this desire, it also works towards making the home the center of activity for the children and their friends.

The art work in TREASURE CHEST is, on the whole, exceptionally good. I am glad to see that you are offering art so superior to that found in comic books generally.

Whether or not we, as educators, like the comic technique is somewhat beside the point. We are faced with the fact that children read comic books - literally devour them - objectionable though many of them be. It would seem to me that, confronted with this situation, we should employ the most effective means to combat the objectionable comic publications -- that of offering a worth-while substitute. TREASURE CHEST is worth while.

Your sixty years of publishing experience in the Catholic school field, and the prestige established by your Catholic MESSENGER series should and will be reflected in TREASURE CHEST.

Sincerely yours,

Richard J. Horkell

The Independent Tradition*

Lon Francis

"Confusion worse Confounded"

THE eighth contribution made to the Symposium on Protestantism, published by *The Commission on Courses of Study, the Methodist Episcopal Church,* is entitled *The Independent Tradition.* It is written by Joseph Menton Batten, Professor of Church History at Scarritt College since 1924, and now Dean at that institution. The gentleman, who is a Methodist minister, holds degrees from Princeton University and the University of Chicago.

The article we herewith analyze furnishes an example of the illogical thinking so common among people who are antecedently committed to a position, while being utterly incapable of justifying it.

Dr. Batten says that the "Independent" religious organizations resulted quite naturally from the disagreements among the reformers themselves. He writes: "The Reformation produced four major types of Protestant tradition during the sixteenth and seventeenth centuries. These types found expression in the Lutheran, the Anglican, the Reformed and the Independent movements. . . . In the period of the Reformation and the wars of religion, men found it difficult to appreciate all the values of these differing systems of Christian doctrine, policy and worship. . . . It provides convincing proof that our common religious heritage is derived from many sources."

We had thought, of course, that Christ was the "author and the finisher of the faith," that those who would, therefore, tamper with it, not to speak at all of altering it, would deserve the condemnation pronounced by St. Paul against those who promoted schisms.

Dr. Batten believes that all modern religions, offshoots of the original Lutheran, Anglican and the Reformed religions, have made valuable contributions to Christianity, even though none of them had any great personality to give direction to the movement, "no dynamic leader like Luther; no able theologian like Calvin; no master of prose expression like Cranmer."

He writes: "The Independent type of Protestantism developed out of the spiritual use of the spiritual strivings of the common man. Its record can never be given in a biography or a series of biographies. It is essentially the story of the masses in search of a satisfying religious experience." All this adds up to the defense of the idea

*An analysis of the eighth article in the "Symposium on Protestantism" prepared by "27 eminent Protestants."

that religions spring from men and are offered to God for His acceptance, rather than that a single one was very definitely brought down from Heaven by God Himself for man to accept without hesitancy or question.

Dr. Batten laments the fact that textbooks on Church History allot so little space to the Independent groups, and that "in many theological seminaries it has long been the custom to introduce these movements to students of Church History with a brief and contemptuous reference to their wide variety and their left-wing views and practices."

"On the other hand," the gentleman writes, "the advocates of the Independent Tradition, keenly conscious of the fact that their minority groups were being treated as the stepchildren of the Reformation, argue that all the Protestant State Churches retained too much of Roman Catholicism. The Independents regarded Rome as Babylon. . . . Their critics, in turn, charged that the Independents were hurrying away from Babylon so fast that they were in danger of running past Jerusalem."

He quotes Adolph Harnack, writing in 1910, in defense of the Independents, saying: "Many of these noble and reverend characters come nearer to us than the figures of an heroic Luther and an iron Calvin." What Harnack evidently meant was that if Protestantism grants to the individual the right of private judgment, those who reject definite "confessions of faith" are more consistent.

Dr. Batten personally believes that "the medieval mystics influenced independent thinkers both in their efforts to define the doctrine of saving faith, and in their emphasis upon the importance of the 'Inner Light.'"

Dogmatic Selection

The gentleman remarks further that the Independents "were quite willing to accept the doctrines of justification by faith, the priesthood of the believers, the final authority of the Scriptures, and the right of the individual to interpret the Bible." The misguided people could, of course, not accept the Pope, or the Mass, or the Eucharist, as Catholics hold it, or the Sacrament of Penance, no matter how "traditional" such belief and practices had been, because a divine commission had to be given to certain men to hold the papal office, to consecrate, to forgive sins, etc.—and Independents could not give that commission to themselves.

However, he writes: "They regarded themselves as divinely commissioned to discover and restore the purity of primitive Christianity." You will note that he says, "They regarded *themselves.*" Joe Smith, founder of the Mormons; Mary Baker Eddy, founder of the Christian Scientists, "regarded themselves

as having had a divine commission."

Protestantism is weakest where it envisages itself as strong. It claims that its strength lies in the acceptance of the Bible as the sole rule of faith, but what authority could the Bible possibly have when the voice which declared it to be genuine and inspired is itself rejected? No person on earth today could prove the divine inspiration of what we call the Bible except through the Catholic Church, whose authority all Protestants repudiate. Then the "right of the individual to interpret the Bible," referred to as a "strong point" by the Independents, and even by the original reformers, can lead to nothing else but confusion, disagreement, quarrels, antagonisms, and even to skepticism and infidelity. But Dr. Batten says: "Throughout all Europe simple folk, genuinely interested in religion, but left as sheep without a shepherd, began to turn to the study of the Bible in order to find the solution of their religious perplexities. Each interpreted Scripture in his own way and discovered truths that appealed to his own interests." He rather had said "to his own liking."

The writer of the article we are dissecting rightly denounces the Reformers, who rejected the world leadership of the Pope, for "sanctioning the occasion of State Churches," thus complying with the prevailing trend towards nationalism. But "the Independent group found no Scripture support for a world Church or a State Church."

Forgetting himself, Dr. Batten gets away from the religious idea of the Church and says: "The Independent movement was primarily concerned with workers' needs as seen from the workers' viewpoint. . . . The Independent group, dissatisfied with the existing socio-economic system and inspired by new idealism, derived from the study of Scripture, committed themselves to the task of translating the New Testament teaching about the Kingdom of God into present reality and practice."

"Liberty of Conscience"

Dr. Batten believes that the Independents stood more firmly for "liberty of conscience" than did the Lutheran, the Anglican and the Reformed systems. While the latter imposed prescribed beliefs, the Independents consistently upheld the right of the common man to place his own interpretation upon Scripture and to seek the solution of all religious problems by the use of reason and the help of the Holy Spirit. . . . The Independents did grant complete liberty of conscience to the individual, believing that the fullest individual development could be reconciled with the pursuit of social ends."

Of course, such a position is antagonistic to God Himself, Who did impose very definite restrictions on liberty of conscience. Not only the Independents,

but the three original Protestant religions, removed the fear of the Lord from the hearts of people. They needed not to worry about sin, because their Savior had completely atoned for all past, present and future sinners. Being their own supreme courts in the interpretation of Scripture they felt justified in deciding matters of conduct pretty much according to their own inclinations.

Dr. Batten devotes a couple of pages to the Anabaptists, a sect which was launched during Luther's time as Independents. They had "good reason to hope that they were sponsoring the most popular phase of the Reformation, but within less than a decade this type of Protestantism was weakened and almost destroyed by divisive factors, extremist tendencies, and state efforts to establish uniformity."

Socinian Rationalism

He then defends the Socinians as "a distinct type of the Independent Tradition" despite the fact that they "insisted on all religious beliefs by the norm of reason. On this basis they rejected the Nicene doctrine of the Trinity. Their anti-Trinitarian belief foreshadowed the rise of modern Unitarianism, but they made a distinct contribution to the Independent Tradition." By such a decision Dr. Batten believes that it is more important to give free rein to reason than it is to believe in the doctrine of the Holy Trinity.

He considers the Puritan Party within the Anglican Church as an independent movement. This group had striven to reform that Church, but being unsuccessful they launched out on a career of their own.

He believes that "the Independent churches of the Reformation era have helped to type the distinctive characteristics, the form and the power of American Protestantism. He is right in declaring that American Protestantism is constituted of more than 200 Independent groups, but that they have given any power to Protestantism is, of course, absurd.

This gentleman closes his article by referring to the original Protestant religions as political—and in this he is correct. They would never have gained a foothold in the countries of their origin unless supported and backed vigorously by the civil power.

The gentleman is also right when he refers to the "innate weakness" of the Independent churches because of their "subjectivism and divisive tendencies." "But," he writes, "these non-conformist churches kept alive certain basic religious principles and they deserve a place in the cooperative Protestantism of the future."

But we feel inclined to ask him how the future of Protestantism can be "cooperative" if it is constituted of hundreds of discordant and mutually antagonistic "independent" groups.

Understanding the Alcoholic—I

Alban Carroll, C.P.

The first step towards helping him attain sobriety

"ALCOHOLICS Sacerdotal," an article appearing in the September issue of *The Priest*, expressed the wish that something be done for the individual who has become victimized by alcohol. That hope would be realized much sooner if every priest were better acquainted with the nature of the alcoholic and alcoholism. The victim could be helped constructively and effectively by almost any priest, whether superior or equal, and priests themselves who must come in contact with the victim, would realize that they have a very important part to play in his re-education and rehabilitation. All authorities agree that the education to intelligent cooperation of those close to an alcoholic is almost as important as extending help to the individual himself.

The first step towards the solution of any problem, or the cure of any disease is the proper recognition of that problem or disease. The first step towards helping the alcoholic is the attainment of an understanding of the nature of the trouble.

Most Misunderstood Person

"For the position of the world's most misunderstood person, I nominate the alcoholic." This statement, taken from a recent work on the subject, is much nearer the truth than is suspected by the generality of mankind.

Not long ago, I was discussing a certain alcoholic with a fellow-priest. Disgustedly, he enumerated twelve different priests who vainly had tried to help this man. What upset him most of all was the identical remark uttered by the alcoholic regarding the efforts of each of the men who tried to help him. "So and so was wrong," so he claimed. "What foolishness," said my friend, "here are twelve intelligent, spiritual men, some of whom were Superiors—men who would do, and who actually did, everything possible for this man and then he has the nerve to say 'they were wrong.' The man is hopeless!"

No, very likely these well-intentioned men were not wrong, precisely. But at the same time, they were not necessarily correct in their dealings with this man. And why? Simply because they failed to understand the nature of alcoholics and alcoholism.

This lack of understanding is much more prevalent than appears on the surface and is found in the ignorant and unlearned as well as the educated and professional man. Even men whose duty brings them into contact

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with the alcoholic, doctors, priests, wardens, and social workers—even these are ill-informed on the subject, with the result that very little or nothing definite is accomplished in a particular case. Often, too, their very attitude is responsible for their lack of success.

Biggest Offenders

Frequently the biggest offenders in this matter are individuals who themselves take a drink. They may drink but rarely and sparingly or frequently and heavily. Either they stop when they want to, or are equipped by nature with such splendid recuperative powers that over-indulgence has no lasting effects. Why the alcoholic should act as he does is simply beyond their comprehension. Nevertheless, they have ready a glib solution to every problem. These individuals should make a study of the problem, if for no other reason than that their woeful lack of a true understanding of cold facts places them in the perilous position of quite easily becoming the very thing they so blithely condemn.

Alcoholics Anonymous maintains that in order to understand and help the alcoholic, it is necessary that one should have been a victim himself at some time. This attitude seems justified when backed by their very splendid results for sobriety. However, a little thought will show that this contention is not true, necessarily. It appears so, because actually they have accomplished more by far than any other group interested in this field. Then, too, work with alcoholics is a thankless task and very discouraging. People are more interested in the other weaknesses of mankind — those which are more common and which show quicker and more satisfying results. Very, very few non-alcoholics have the patience and willingness to devote their valuable time and energy to alcoholism which appears hopelessly incurable. But to maintain that one *must* be an ex-alcoholic is equivalent to saying that a doctor cannot treat cancer unless he has had it, or that a priest cannot deal with such matters as birth-control, marriage and sex. A man does not necessarily suffer a third degree burn before he is able to tell what fire will do.

A ready willingness to learn from alcoholics and an extra amount of patient effort will take the place of actual experience and will produce results equally satisfying. In fact, even better results can be expected when the study of the Problem of Alcohol is added to what one learns from the experiences of "ex-alcoholics." Members of "Alcoholics Anonymous" can relate what happened to them and can tell how they finally succeeded in getting out of the mess, but only a small handful can "give a reason for the faith that is in them." They cannot scientifically or spiritually analyze their experiences.

Gravest Social Problems

Obviously, priests should have a better understanding of this problem. Recent Popes have urged that they be interested in, and make a study of current social problems, because of their intimate connection with the principles of morality. Alcoholism today ranks amongst our gravest social problems. We may not at times recognize it as such. We see broken homes, marital infidelity, sexual promiscuity, thefts, murders, and all kinds of social and moral evils, but only too often we overlook the fact that alcoholism underlies this or that particular situation.

At times it seems as though, for one so-called 'good reason' or another, we have imitated the fabled ostrich; we bury our heads in the sands of wishful thinking instead of facing basic facts. The at least semi-official attitude of Protestant Churches on drinking as essentially immoral is well known. Yet, they are facing the undeniable fact that there is a tremendous increase in uncontrolled drinking due to present abnormal conditions. They have learned that Prohibition does not work. Since men will drink, they want to warn him of the dangers ahead, and they want to help the man who has been victimized by his abuse of liquor. The Federation of Churches of Hartford, Connecticut, recently invited the staff of the Yale School of Alcohol Studies to give a series of lectures on the topic, so that they can deal with the problem effectively. This represents a practical conformity with realistic Catholic moral science. The priest should be as practical.

He has perhaps more opportunities to be helpful than anyone else. Because of his office as confessor and doctor of souls, he frequently and voluntarily is given an insight into a particular case, which specialists, like psychiatrists, arrive at only after much labor—and then perhaps incompletely. Most Catholic alcoholics at one time or another seek help from the priest. Just last week a man came to me with the remark: "If the priest can't help me, then no one can." It cannot be denied that others could help this man, but he has this fixed attitude of mind, and we must face it. If the priest fails him, and he does succeed in attaining sobriety at the hands of the purely lay therapist, then the power and influence of his Catholic Faith is thereby indirectly weakened along other lines.

"Just Didn't Understand"

Most priests are sincere in their desire to help the alcoholic. But somehow, they just don't seem to "click," and the alcoholic who tries to follow their well-intentioned advice and fails, feels let down. As I've heard many an alcoholic express it: "The priest couldn't help me; he just didn't understand."

One of the reasons why priests fail to help is because they make the same mistakes that some lay

therapists make. They fail to take into consideration man's complete make-up. They have a tendency to deal with the problem solely from the spiritual aspect; they speak almost exclusively of prayer and the function of God's grace in overcoming any passion. The lay therapist, on the contrary, very often deals with the problem on a purely natural plane, ignoring completely the spiritual and supernatural. Both attain very slight or very temporary results. It is indeed true that the spiritual and the supernatural have a part to play, and a very important part at that, but it must be remembered that the spiritual is built upon the natural. Christ himself fed the multitudes before He taught them.

The priest need not become an alcoholic therapist or specialist. But at least he should know as much, and be able to do as much as the ordinary interested layman. Where the priest has the advantage over almost everyone else in this field is that he already possesses all the pertinent knowledge and training for successfully dealing with the alcoholic. All he needs to do is to learn both the nature of alcoholism and how to apply that knowledge with the tact, patience and understanding that Catholics have a right to expect of their priests.

What Is an Alcoholic?

There is much confusion of thought regarding the alcoholic. Some think a man alcoholic if he takes as much as one drink. Others think the same of the man or the woman who habitually takes a few each day. Others again mistake drunkenness for alcoholism, and thus persons who ordinarily drink very little, but who on some special occasion imbibe heavily — these are looked upon as alcoholics. Some imagine a person must be constantly under the influence before being placed in this category, thereby overlooking the periodic alcoholic. Heavy or excessive drinkers are commonly considered alcoholics. True, they very often become so, but the quality, quantity and frequency of a man's drinking do not necessarily mark him as alcoholic.

The true alcoholic is a person whose drinking causes him to be removed from one or more of the normal ways of living. Drinking for him has become a matter of compulsion. His intelligence no longer rules his actions; he is befuddled and his mind is in a fog. He is emotionally unstable and becomes sensitive in the extreme. His imagination runs riot, and he believes everyone is against him. Common sense, advice, pleading, threats, pledges and even rigorous punishment mean absolutely nothing, except to fill him with greater fears and anxieties. Appeals to his better nature, to the love he should have for his wife, children, mother and God, do not reach him. Family, social, religious and even financial obligations are merely obstacles to the attainment of

his one ambition—more drink. Personal appearance and regular eating are disregarded; he takes his food in "liquid form." He lives in a terrific sense of "aloneness." One drink is too much for him and a hundred don't satisfy him.

This is the true alcoholic. It takes no particular training or knowledge to recognize him. But, if we are to help the man or woman who has become victimized, it is all-important that we delve deeper into the causes and reasons that go into the make-up of the alcoholic.

A Sick Man

First, and most important, we must remember that he is a sick man. He may be a "periodic drinker" and therefore sober when we are dealing with him. Nevertheless, until he is finished with liquor for good, he must be considered a sick person.

And since, here and now, he is a sick man, then recriminations, invectives and condemnations about his culpability for arriving at his sad condition will do no good and may do a tremendous amount of harm. To a certain extent, there is a comparison between alcoholism and a disease like tuberculosis. They tell us that at one time or another, we all have had the tubercular germs within us. Most people have the constitutional ability to fight them off. A comparative few haven't. They get the disease and must be treated.

The use of alcohol is a socially and even religiously sanctioned custom. Most people use it without harmful effects. But some are so constituted mentally, emotionally, physiologically and spiritually that alcohol gets the better of them. They are 'alcoholergic.' In most cases, the individual is to blame for the stages that led up to his present predicament. Nevertheless, here and now, he is a sick man, and it is just as senseless to harass and torture him with accusations about the past as it is to blame the tuberculosis patient for not having taken better care of himself. He has the sickness, and the thing to do is to get him over it.

Failing to see the influence of certain subconscious compelling motives, seeing only repeated acts of what appears to be deliberate, willful disobedience, authority decides to "bring the delinquent to his senses." And forthwith, the victim is placed in a situation or circumstance which exerts far more powerful subconscious motives than those of his own creating. This is equivalent to placing a tubercular patient in a dark, dank cellar because his repeated coughing is annoying—and then commanding him to get well.

(to be continued)

Preach not because you have to say something, but because you have something to say.—Richard Whately, **Apothegms.**

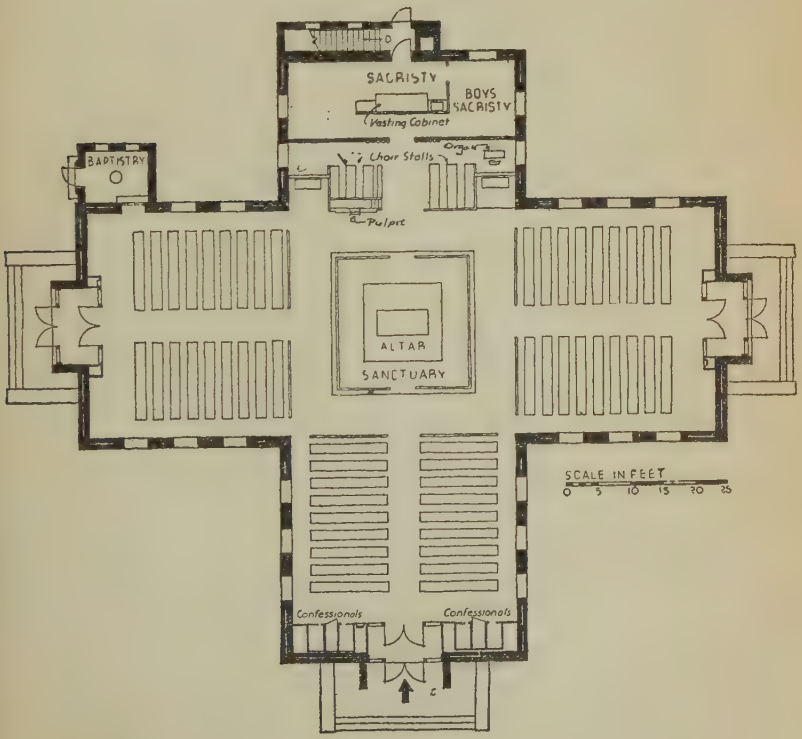
A Note on St. Mark's of Burlington

A correspondent in the March issue of THE PRIEST asked the pertinent question "how a priest at the altar in the center of a Greek cross church can face the people without having his back to one-half or at least one-fourth of the congregation."

The diagram reproduced below will explain the matter, revealing, as it does, that actually the celebrant faces only one-third of the congregation; he has one-third on his left and one-third on his right. The fourth wing of the cross at his back affords space for shrines to Mary and St. Joseph, for a pulpit, choir, organ, and sacristy.

One may study details of St. Mark's in the July '44 issue of the *Architectural Forum.*

G. J. G.



Midweek Sermons for Lent

Useful instructions for Lenten Devotions

✠*J. F. Noll*

Physical Suffering and Pain

"The sufferings of the present time are not worthy to be compared with the glory to come that will be revealed in us" (Rom. VIII, 18).

To those bereft of true faith, yet who believe in an overruling Providence, nothing is more mysterious than the wide prevalence of sorrow, misery and suffering on earth. "If God is good," they ask, "how can He send so much pain even to good people?"

But to the Catholic who understands better that we are "mere pilgrims" in this world on our way to a better land; who prays so frequently "to thee do we send up our sighs, mourning and weeping in this valley of tears," there is nothing mysterious about the prevalence of physical suffering and pain, even though all rational beings were created for happiness, both temporal and eternal.

The one who has real faith thinks of relating life here to life hereafter, where alone complete happiness matters, because it will never end. According to God's original design man was to live in a Paradise both in time and in eternity, but freedom from pain and suffering and sorrow and even from death here on earth was to be conditioned on the loyalty and obedience of the *first man* who, alone having human nature at that time, represented his entire posterity. His act even entailed eternal consequences for all mankind, but the God of goodness and love would not have the entire human race subjected to misery eternal and deprived of unending happiness and joy. He, therefore, sent His divine Son to earth to undo the *eternal* consequences of sin, but not its temporal consequences. In fact, He Himself voluntarily chose pain and suffering and sorrow when, in the words of St. Paul, "having joy set before Him, He endured the cross, despising the shame" (Hebr. XII, 2). He became "obedient unto death, even unto the death of the cross" (Phil. II, 8) because it was the Father's will.

Those who have little faith resent the trials and sufferings of life, and they become embittered towards God, while the Catholic is taught to cheerfully accept such afflictions in the spirit of Christ, Whose will was ever bent on doing the Father's will. Cheerful resignation to the will of God in sorrow and suffering turns the same into immense profits.

In the two thieves crucified with Christ we have examples of the great contrast between the effects of sufferings on the man

of faith and on the man without faith. Both malefactors endured the same agony; they had been treated exactly alike. One of them endured his pain with great resignation and admitted publicly that he received only what he deserved. The other was so rebellious that he cursed and blasphemed. The one, because of his repentance and complete submission to the will of God, earned Heaven, while the other, it is commonly believed, deserved everlasting exclusion from Heaven.

Suffering Indifferent in Itself

(2) Suffering, the same as freedom from suffering, is a thing which is neither good nor evil in itself. Suffering is good when it is converted into merit by patient endurance out of love of God; it becomes an evil thing when it leads to rebellion against God Who permits it.

Christ's human nature itself shrank from suffering, yet joyfully embraced it because the Heavenly Father willed that He should endure it. He simply accepted trials, unperturbed, when they came His way.

It is very true that the saints often prayed for ill treatment at the hands of others, for pain and suffering, but not because these things were good in themselves. They wanted physical suffering in order that they might better imitate Christ Who endured such cruel suffering for them.

St. Paul did not go out after suffering, but plenty of it was sent to him, and he embraced it cheerfully, saying: "We exult in our tribulations" (Rom. V, 3), and reminded people for all time that "the sufferings of the present time are not worthy to be compared with the glory to come that will be revealed in us" (Rom. VIII, 18). Just as *poverty* can merit eternal riches by being borne in the name of and out of love for Christ, so can *suffering and pain* if they be accepted in the spirit in which Christ accepted His.

The martyrs did not court a cruel death. They moved into the catacombs to escape it, but they cheerfully accepted the most brutal form of death rather than betray Christ.

Church Is Sympathetic

(3) There are those who charge the Church with teaching that pain and suffering and poverty and want are good in themselves, and that her people, therefore, should actually crave them. This is far from being true. No church has shown greater sympathy for the afflicted than the Catholic Church. She operates more institutions of mercy, such as Homes for the Poor, and the Aged, and the Orphan, and the Delinquent, and more hospitals, than all other religious or secular organizations combined. No Church has spoken out so firmly and constantly on the need of a living wage in order that poverty might be abolished.

But it is a different thing to call evil what God Himself sends and what Christ Himself chose by preference, especially since

suffering and pain can, more than anything else, wean people away from the allurements and seductions of the world and draw them closer to God not only for supernatural merit and, therefore, for eternal reward, but for their own temporal well-being.

If people are actually afflicted, why should they not be encouraged to be patient and resigned especially since they cannot help themselves? They make themselves and others miserable when they are rebellious, and at the same time turn into eternal harm what God intends should be a source of eternal merit. When sickness and sorrow and suffering come your way, regard the same as an opportunity afforded you to become "detached" from the world, and more "attached" to God, Who wants to be your "reward exceeding great."

The Eucharist and the Cross

This is the new and eternal testament in my blood.

(1) There is no relationship so intimate as that which exists between the death of Christ on the cross and the Holy Eucharist, and every Catholic should keep that fact in mind. The Blessed Sacrament is indissolubly linked with the death of Jesus.

In the order of time the Eucharist came first—but only by a few hours—but in order of significance Christ's death came first. The inter-relationship is expressed by the Evangelists and by St. Paul. One Evangelist timing the Institution of the Eucharist writes, "On the day before He suffered"; St. Paul times it by saying, "The same night in which He was betrayed."

The Holy Eucharist was given as an expression of the permanency of Christ's infinite love. He did not show His love merely by "laying down His life for His friends," but by determining to remain with men "All days," in order to effect with His every follower an intimate personal union.

In His death Jesus delivered His body to be tortured and His blood to be spilled; but at the Last Supper He told His Apostles and His followers through the ages that the body on which they would feed would be the body that would be "broken" for them; that the blood which they would drink would be the blood that would be "shed" for them—in other words, the sacrificial Victim of the Cross. Therefore at every Mass Calvary's sacrifice is renewed, and at every Holy Communion we feast on its Victim.

St. Paul reminds us that in receiving we commemorate the death of Christ. His words are "as often as you shall eat this bread and drink the chalice, you shall show the death of the Lord" (I Cor. XI, 26).

Hence, as an eminent theologian remarks: "These two facts, the laying down of His life for

His friends as testimony of His love for them, and His giving Himself to them in the Blessed Eucharist as the most perfect mode of expressing that love, are, as it were, but *two aspects of one complex reality.*"

Our supernatural life springs from the death of the Son of God. That is why St. Paul tells us that we are *baptized* in Christ's death unto a *newness of life,* which is nourished by the Holy Eucharist. That is why Christ Himself pronounced those significant words, "Unless you eat the flesh of the Son of Man and drink His blood, you shall not have *life* in you" (John VI, 54).

Our Daily Sacrifice

(2) Since God must be honored infinitely every day if He would be honored adequately, the Last Supper inaugurated a *daily* New Law sacrifice, referred to by Christ Himself as the New Testament "in My blood." Every sacrificial object of the Old Law was but a figure or symbol of the perfect New Testament sacrifice, which would be offered "in every place from the rising to the setting of the sun."

After Christ observed the Old Testament Pasch with His Apostles, the table was cleared of the remains of the Feast of the Passover; and never again would that 2000 year old feast be observed by His followers, because "Christ, our Pasch" is sacrificed, and the "old leaven" would no longer have significance. There would be a *new Pasch,* consisting of the very body and blood of the Savior Himself. To share it with His apostles gave Jesus great joy: "With desire I have desired to eat *this* Pasch with you before I suffer" (Luke XXII, 15). "Take ye and eat, this is My Body, which shall be *delivered for you*"; "This is My Blood, of the *New* and *eternal* Testament, which shall be *shed* for you."

Christ's followers down the ages should enjoy the same privilege as His original disciples. This required for the Apostles and their successors a clear special commission. It was given them, in order that the Last Supper Mass and Communion might be perpetuated and the prophecies of David and Malachy might be fulfilled: "Do ye this in commemoration of Me." Christ could now be a "priest forever," and His followers "until I come" (at the end of the world) could "proclaim the death of the Lord" by eating this bread and drinking this cup (I Cor. XI, 26).

The risks involved did not deter Jesus. He clearly foresaw the profanations of His tabernacles, sacrilegious Communions, the indifference of His followers towards His presence in their parish churches, yet He did not hesitate to risk all to *serve some.* It is a mystery that He should "delight to be with the children of men," but no less a mystery that children of men should not find their greatest delight and joy to be with Him, to sacrifice with Him, to feast on His glorified flesh and blood.

(3) There is a very close analogy between the physical life of the body and the spiritual life of the soul. Both must be sustained by food, the body by material food and the soul by spiritual food. Infrequent feeding of the body would, I hardly need to tell you, result in weakness; and if the body were deprived of food continuously for several months, death would result. Infrequent feeding of the soul with the special divine food provided for it by Christ, must also result in spiritual weakness, inactivity, and, as experience teaches, the spiritual death.

Since the priest offers the Last Supper sacrifice daily, communicates daily, it must be the mind of the Church that all the faithful, for whom it is not too inconvenient, should participate in the daily sacrifice, and receive Holy Communion.

The "Polish" Army

London—(CIP)—Russian control of the Polish Army is evident from detailed statistics on the national composition of important sections of the Army as of January 30, 1946 regarding officers only:

General Staff: 93.7% of its officers, under the command of General Korzcyc, are Soviet officers. 6.3% are Poles, but of these only 3.2% formerly served in the pre-war Polish Army as officers.

Ministry of War: 49% of its officers are Russian.

Intelligence: "Section II" of the Ministry of War, commanded by Gen. Kozuszko: 98.3% of its officers are Soviet citizens. The few Poles hold entirely subordinate positions.

Liaison Staff: 84.9% Russian.

Transportation: 81% Russian.

Armament Supplies: 66% Russian.

Military Justice and Medical Corps: Polish majority.

Training: 11% Russian.

The military garrisons are almost all commanded by Russians—94.6% On the local staffs 83.3% of the officers are Russian. The Commander-in-Chief of the Polish Army, Marshal Zymierski, is a Soviet citizen of Polish descent and has served in the Red Army since the Russian Revolution.

Passenger (to Negro porter)—"What time do we get to New York, George?"

Porter—"We is due to get there at 1:15, unless you has set your watch by Eastern time, which would make it 2:15. Then, of co'se, if you is goin' by daylight saving time, it would be 3:15, unless we is an hour an' fifty minutes late—which we is."—**Camillus.**

Suggested Subjects and Sermon Jottings

For the Month of April — *Ignatius Smith, O.P.*

Passion Sunday
April 7

Racial and National Hatreds

Introduction:

1. Jesus suffered injustice because of racial hatred. He commanded that we love all, even our enemies.

I. Jesus Suffered from Racial Hatred

1) Palestine was rife with racial and national hatreds. Mutual hatred of Jews and Romans. Jewish hatred of Samaritans and Galileans. Hatreds between Jewish sects and political parties.
2) Jesus suffered injustice because of these. Disdained as a Galilean and a Nazarene. Falsely accused as a Samaritan.
3) Jesus was handicapped by hatreds but not frustrated in His mission. The human cannot thwart the divine.

II. The United States Suffers from Hatreds

1) Hatred is widespread against persons because of their race, color, creed, social or economic position. Jews, Negroes, Catholics and employers are special objects of hatreds today.
2) Such hatreds are destructive of national unity, peace and progress.
3) Such hatreds are not American and are not Christian.

III. No Human Being Should Be Hated

1) All human beings have a precious dignity since each has a soul created by God and redeemed by Jesus.
2) All men are brothers of Jesus because of His Incarnation, and are brothers of one another.
3) The vast human family is one and it is true that like should not hate like.

IV. Jesus Forbids Hatred and Commands Love

1) He knew from experience the dire consequences of racial, national, social and religious bigotry.
2) "Whosoever hateth his brother is a murderer" (1 John III, 15). "If any man say 'I love God' and hateth his brother: he is a liar" (1 John IV, 20).
3) "This is my commandment, that you love one another as I have loved you" (John XV, 12).

V. Factors in Suppressing Hatred

1) There is a hierarchy of love. Some must be loved more than others.
2) We must hate sin and error but we must love sinners and those who are wrong.
3) We may have preferences without hatreds.
4) Natural inequalities and differences are never erased but they are bridged by love of God and neighbor.

Conclusion

1) Remember that the Catholic Church is a universal Church and democratic in a noble sense.
2) Catholics may not be bigoted and indulge in these destructive hatreds.

Other Suggested Topics

From the Epistle (Heb. IX, 1-15)

Jesus the High Priest
A Good Conscience
God Demands Sacrifice
The Most Precious Blood

From the Gospel

The Innocence of Christ
Why Do You Not Believe?
Debating with God
Jesus in the Temple

Palm Sunday
April 14

Sufferings of Jesus

Introduction:

Despite the acclaim of the crowds Jesus knew that excruciating sufferings and death awaited Him during the week.

Body of the Sermon

I. *Jesus Suffered Agony from All Classes*

1. Romans and Jews abused Him.
2. Learned and illiterate persecuted Him.
3. Men and women conspired against Him.
4. Rich and poor humiliated Him.
5. Leaders and people rejected Him.
6. Friends and foes gave Him distress.

II. *Jesus Suffered Social Agony*

1. He suffered desertion of friends.
2. He suffered defamation through blasphemy.
3. He suffered dishonor through derision and contumely.
4. He was the victim of disgrace through the ill fame of Calvary and the thieves.
5. He was repudiated by being rejected by Barabbas.

III. *Jesus Suffered Agony of Soul*

1. He suffered sadness in Gethsemane.
2. He suffered loneliness at the gate of the garden.
3. He suffered fear on Calvary.
4. He was disappointed by the perfidy of Judas.

IV. *Jesus Suffered Agony of Body*

1. In His Head by crown of thorns.
2. In His Hands and Feet through nails.
3. His Face was slapped and spit upon.
4. Every bodily sense was outraged:
   Touch by scourging and nails
   Taste by vinegar and gall
   Smell by fetid corpses of Calvary
   Hearing by blasphemy of the mob
   Sight by weeping of Mary and John

V. *Jesus' Total Sufferings Were Offered for Men*

1. To redeem mankind.
2. To appease the just anger of God.
3. To atone for our sins which profane powers of body and soul.
4. To let suffering humanity know in every age that in Jesus it has a partner in agony.

Conclusion

1. Think each day this week of the cross and what we owe it.
2. Pray that mankind, like the centurion may be moved by the sufferings of Christ.
3. Resolve to hate and avoid the sins that crucified Jesus.

Other Suggested Topics

From the Epistle (Philippians XI, 5-11)
The Humility of Jesus
The Obedience of Jesus
The Patience of Jesus
The Courage of Jesus

From the Gospel (Matt. XXI, 1-9)
The Prophets and the Suffering Christ
Fickle Public Opinion
Fearing Christ
Palms or Nails

Easter Sunday
April 21

The Resurrection of Jesus

Introduction:

The joy of Easter is soundly religious because of the victory it implied then and for all time.

Body of the Sermon

I. *Jesus' Resurrection is a Triumph of Divine Justice*

1. Divine justice demands the exaltation of those who humiliate themselves for God's sake.
2. Jesus, for love and obedience humiliated Himself to the death of the cross.
3. God's justice is vindicated in the exalted resurrection of Jesus.

II. *Jesus' Resurrection is a triumph for our Faith*

1. The resurrection proves the divinity of Christ and of His teaching.

2. It proves that our faith is founded on the authority of one who is really God. (1 Cor. XV, 14)

III. *Jesus' Resurrection Is a Triumph for Our Hope*

1. Jesus is the Head of the Mystical Body of which we are members.
2. Jesus' Resurrection confirms our hope for the resurrection of our own bodies. (1 Cor. XV, 12)

IV. *Jesus' Resurrection Is a Triumph for Virtuous Living*

1. The resurrection of Jesus from the tomb, by His own power, into new life represents the power of all to rise, by Christ's power, from the death of sin into "newness of life." (Romans VI, 4)

V. *The Resurrection of Jesus Is a Triumph of Future Glory*

1. Jesus is humiliated on the cross to deliver us from evils.
2. Jesus is glorified in His resurrection so that we may be justified. (Rom. IV, 25)
3. The passion of Jesus is, strictly speaking, the cause of our salvation, since it removed evils. The resurrection is the cause of our salvation, as the beginning and pattern of goods to be enjoyed.

Conclusion

1. Rejoice and be thankful that as the divine Christ could not be kept in a tomb by enemies, neither can the Church.
2. Rejoice that Heaven is open to all who follow Jesus.

Other Suggested Topics

From the Epistle (1 Cor. V, 7-8)
Purification of Soul
A new life with Jesus
Conversion to the Faith
The Bread of Sincerity
The Bread of Truth

From the Gospel (Mark XVI, 1-7)
Where is Mary, the Mother of God
The Man in White
Where is Jesus
The Promise of Christ
The Empty Tomb

First Sunday after Easter
April 28th

Peace of Soul

Introduction:

1. The message of the risen Christ was "peace" and how to obtain it.
2. Peace comes to the doubting Thomas through faith. It comes to all through the Sacrament of Penance.

Body of the Sermon

I. *Mankind Is Interested in Peace Today*

1. The sufferings of war emphasize the beauties of peace.
2. The deliberations of united nations for one peaceful

world reveal that normal humanity desires peace. (S.T.2-2ae; q. 29, a. 2)

II. *Many Are Mistaken about Real Meaning of Peace*

1. They do not know that peace is really tranquility of order, especially in the will.
2. They forget that peace is obtained by everything remaining where it belongs.
3. They forget that peace must include concord; it demands union of wills.
4. They forget that peace between nations is impossible without peace with God.
5. They forget that peace in the individual heart is most important.

III. *The Pope Has a Program of Peace*

1. It is based on virtues of love, trust, obedience, charity and sacrifice.
2. It is based on sacred regard for the individual, for the family, for labor, for juridical order and for legitimate civil authority.

IV. *Jesus Is the God of Peace*

1. He brought peace at His birth.
2. He preached peace after His Resurrection.
3. His peace is temporal, eternal, exterior and interior.
4. His peace bespeaks peace of flesh with spirit, of man with his neighbor, of the world with God.

V. *The Peace of the Sacrament of Penance*

1. It brings God's grace and peace of heart.
2. It brings the gifts of the Holy Ghost and peace is the end of all of them. (2. Cor. XIII)

Conclusion

Thank Jesus for teaching us that peace of heart, peace with God, is most important of all and that it is given in the Sacrament of Penance.

Other Suggested Topics

From the Epistle (1 John V, 4-10)
The Power of Faith
Christ the Truth
The Testimony of the Holy Spirit
Divine Authority of the Church

From the Gospel (John XX, 19-31)
Confession of Sins
The Object of Faith
The Divine Mission
Catholic Tradition

Second Sunday after Easter
May 5th

Other Good Shepherds

Introduction

Christ *is* the Good Shepherd. So is His Vicar on earth, the supreme Shepherd, the Pope.

Body of the Sermon

1. *The Qualities of the Good Shepherd*

1. Willingness to die for sheep of his fold.

2. Knowledge of sheep of his fold.
3. Known to sheep of his fold.
5. Call to sheep outside the fold.

II. *The Pope Is Like Christ the Good Shepherd*

1. He knows Catholics everywhere.
2. Catholics know the Pope, who and what he is.
3. The Pope is concerned about non-Catholics, Jews and all sufferers.
4. The Pope calls all to enter the safety of the Church.
5. The Pope defends his flock against aggressors.

III. *The Attack of the Wolves*

1. The wolves who attack the sheep are of three classes, —the devil, bitter heretics and savage tyrants.
2. Today and in the recent past the attacks of these on the sheepfold of the Church have been satanic.

IV. *The Bishops and Priests Are Good Shepherds*

1. They have been distinguished for their defense of the Church and for their attacks on the wolves threatening the faithful.
2. In the United States the hierarchy and priesthood have been especially alert shepherds of their flocks, in strengthening the fold for present and future attacks.

V. *The Faithful Deserve Good Shepherds*

1. They are actively and generously loyal to their Bishops, pastors and priests.
2. They wish to be known and to be taught well.
3. They wish to follow intelligent leadership.
4. They wish to take pride in the achievement of their parish, their diocese and the Church Universal.

Conclusion

1. Remember that the strength of the Church Universal depends on the strength and activity of your parish.
2. Pray God that wise and zealous shepherds of the flock will be multiplied.

Other Suggested Topics

From the Epistle (1 Peter II, 21-25)
Following Christ
The Innocence of Christ
The Patience of Christ
Conversions

From the Gospel (John X, 11-16)
Cowardice
Neglect of Duty
Unity of the Churches
Salvation Outside the Church

The mission intention for the month of May, 1946, released by the national office of The Society for the Propagation of the Faith, is **"Christian Charity Toward All Nations."**

Book Reviews

Guerilla Padre in Mindanao, by Edward Haggerty, N. Y., Longmans, Green & Co., 1946, xii; 257 pp., $2.75.

Father Haggerty was rector of the Jesuit college, the Ateneo de Cagayan, in northern Mindanao, when the United States was brought into the war at the end of 1941. The Ateneo de Cagayan had grown, under Father Haggerty, from a one-building, one hundred-student institution in 1937 to a five-building, one thousand-student college, when the war broke out. The Philippines were in the war right from the very beginning and the student body dissolved almost overnight as the students became the defenders of their homeland. Within six months the college was in the hands of the Japanese and its young Father Rector was in the process of becoming simply "the Padre" all over the island of Mindanao.

The book concerns the next four years; it reveals the hopeless plight and the great hope of a brave people and the part Father Haggerty played in keeping alive that hope and its accompanying resistance to the invaders. He was the contact between American officers and Filipino warriors; between Catholic Filipinos and Moslem Moros. Through its modesty and despite its modesty, the narration of events makes one thing clear above all others: Father Haggerty's influence and his success was attributed not to his powers of diplomacy, great as they were; not to his ability to understand and speak to the natives, but chiefly to the fact that he is a priest. How much those people of the island wanted him for priestly ministrations; for the sacraments, for marriages, for baptisms; wanted him because he was a priest!

The book was being written while the war was still being waged. This probably adds something to the vividness of its pages. There are, however, some defects which may, perhaps, be attributable to the same fact. The author's chief defect is in not making clear to the American reader certain points which might need no explanation for one familiar with the Philippines. Too, when a text is not rewritten, certain points are bound to be obscure. As an example, Father Haggerty celebrated Mass and spoke in English despite the presence of two Japanese. "They saw the Spanish brother (the sacristan) later in the church plaza and took it for granted that he was the one who had said Mass and spoken in Spanish."

Such minor defects do not detract from the value of the book. It remains the record of a brave man and a godly priest who rose to the occasion of heroism.

Vincent T. Eaton, M.A.

Jesus, The King of Love, by Father Mateo Crawley-Boevy, SS.CC. The National Center of the Enthronement, Fairhaven, Mass., 1945.

Those who have never met Father Mateo will find this "big-little" book a satisfactory introduction to him. It can be called big because it is a neatly ordered compilation of Papal letters, an interesting biography of Father Mateo, an explanation of the Enthronement of the Sacred Heart, plus an unusual retreat for apostles of this great work. It can be called little because no book-shelf would deny place to this tiny red volume.

Strictly speaking, Father Mateo did not write the book. He preached most of its contents. Venturesome priests and religious started it on the way from note-book to printing press. Already it has reached its fourth English edition.

It is designed for every type of reader, "The unlearned as well as those in high positions." The impressive array of official approbations will forestall any ideas of novelty or fanaticism. Father Mateo asked Cardinal Billot for a word of approval for the work of the *Enthronement.* The Cardinal (a close friend of Fr. Mateo) responded in a letter which amounts to a theological defense of the whole project, well based on scripture, especially the Epistles of Paul.

Priests and seminarians will find the retreat for apostles of the Sacred Heart a refreshing diversion from the intensely technical manuals of ascetical theology. Although it is inspiring and devotional, it is happily free of sticky sentimentalism. From a homiletic point of view it presents a wealth of sermon material on love and confidence in God. Its most practical use is probably as a book for meditation.

The Enthronement of the Sacred Heart is presented by Father Mateo as an admirable expression of Christ's Kingship and our love for His Sacred Heart. For those who have advanced a little more, *Night Adoration* in the home is advocated. Priests who wish to spread these devotions in their parishes, will find an explanation in the appendix along with the approved ceremonies.

Daniel L. Davis

Star of the Unborn, by Franz Werfel, Viking Press, N. Y., 1946, x, pp. 654, $3.00.

This last novel of Franz Werfel—finished just five days before his death in August of last year—is, according to his own estimate, his greatest achievement. What his standard of comparison was, however, we are not told. Hence it would be unfair to gainsay categorically this personal judgment. Yet I am sure that he shall be remembered longer and by more—not only superficial but thinking— readers for his *Song of Bernadette,*

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WHEN YOU CAN HAVE MORE . . . WHY TAKE LESS?

The Forty Days of Musa Dagh, even *Embezzled Heaven* than for *Star of the Unborn.*

The story itself out-Vernes Verne and out-Wells Wells as much for its bold projection into the one hundred thousand year future as for its descent not under the sea but two or three hundred miles into the depths of the earth, not merely a trip to Mars but to Venus, Mercury, and Jupiter, with added descriptions of trips to other of the heavenly bodies. While admiring the wealth of imagination expended in the production of this extravaganza and giving full credit to the vast philological invention evidenced in the coining of adequate scientific terms for life in the future era, I could feel only annoyance at the persistent egoistical parading of erudition throughout the book. To me it stems from the same non-rational snobbery as *Between Heaven and Earth.* The same *cliches* appear here as there, the same external reverence for the Church and her dogmas, but also the same paranoic complex of the Divinely persecuted Jew.

The plot itself, though possessing already the mechanical unity of a chronological travelogue, is difficult to follow. No doubt I am too uninitiated in the soul-processes of Werfelian mysticism to be able to grasp "through penetration and osmosis" the insinuations of broken sentences, unexplained suggestions, antitheses, and forced paradoxes. To me of the twentieth century the jargon of the "eleventh cosmic capital year of Virgo" is pure nonsense. It is through this labyrinth of an invented scientific and religious semantics that F. W. wanders for three days, and though he apologizes for not being able to record all the details of his odyssey, yet it will take the better part of a present three days for the reader to grope his way along with the traveler. Unless the reader happens to be a very conscientious reviewer, I suspect he will abandon the journey long before the first day ends on p. 192, for he will have proved less durable than the amazingly versatile F. W. in resisting the overpowering desire to sleep.

His Motive?

What motivates this futuristic fantasy? Taken alone and judged on its own merits, it would be hard to say. However with Werfel's former works at hand I would reduce it to this: an attempted striking application of the principles set forth in *Between Heaven and Earth,* namely, two institutions will last through all the time and all the changes of time: the Catholic Church and the Orthodox Synagogue. So long as time lasts man will acquire increasingly marvelous mastery over the universe, but not over himself, for the sin of Adam will always be with him. The only salvation, then, for man is not increasing technological knowledge but

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humble submission to God's will: entrance into the Church of all Gentiles; faithfulness to its role of Divine Scapegoat for all Jewry. This submission man attains only through faith, a faith based, however, not on a rational acceptance of revelation but on a mystic, irrational consciousness of esthetic values.

Star of the Unborn, consequently, is Werfel's greatest achievement only in the sense that in it is found the logical —though Werfel would probably have objected to that word— terminus of his former works. It carries to completion the principles evolved in his novels and applies by way of example the manifesto of *Between Heaven and Earth.*

B. M. Reilly, M.A., S.T.L.

My Spiritual Exercises, by John Kearney, C.S.Sp., Kenedy, New York, 286 pp., $2.25.

This unassuming book is a manual of ascetical strategy as simple as it is practical; and it is as timely as your diocesan ordo. It fosters, of course, the liturgical movement, but in keeping with the directives of Pope Pius XII it guards against the excesses and exaggerations that lurk here and there. With Guardini the author asserts that "there could be no greater mistake than that of discarding the valuable element in the spiritual life of the people for the sake of the liturgy." Said the present Sovereign Pontiff in his Encyclical: "There are some who deny any impetratory power to our prayers, and would spread abroad the idea that prayers offered to God in private should not be considered worth very much. Public prayer, they say, prayers that are made in the name of the Church, are those which really count. Such an opinion is false."

It is in accordance with safe and sober doctrine that the author deals with the Spirit of Prayer, mental and vocal; with the spiritual reading of Holy Scriptures, the Lives of the Saints and treatises on the science of sanctity; with the importance of the Divine Office; with the Way of the Cross, and Visits to the Blessed Sacrament; with the Rosary; with the examination of conscience; with the Sacrament of Penance; with the Sacrifice of the Mass, and Holy Communion. As an epilogue we are offered a superbly good number of pages on devotion to the Blessed Virgin Mary, considered as our Mother and our Model. The book will be of special interest to priests and to religious, but it will also render great service to all Catholics anxious to feed their soul on what Bishop Hedley used to call "the good things of Christ." Laymen indeed have the right to acquire the light upon religious mysteries which, having the darkness of their own mysteriousness, need not have the additional obscurity of human ignorance.

J. M. Lelen, Ph.D.

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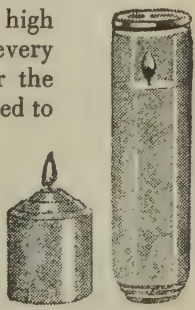

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Spiritual Problems of Our Times, by Luigi Sturzo, 172 pp., New York & London, Longmans, Green & Co., $2.00.

BISHOP HOWARD OF Covington considered Dr. Sturzo one of the wisest thinkers of our days. "He is my favorite author," he used to say. He was not alone to favor such opinion. And yet it must be confessed that in all his previous works Sturzo is so intricate, so complex, perhaps because so original and so profound that ordinary readers cannot follow him. Somewhat like Browning, he has so much to say, and says it in so few words that students seldom associated with asceticism cannot grasp his meaning. After all St. Paul belongs to that class, and so we do not place Sturzo in ordinary company. But be that as it may, in the present volume every chapter is as clear as crystal though quite rich in substance. The title however is a misnomer. The book is not a guide for souls nor does it cover the spiritual problems of our times. It is rather a series of experiences by a churchman over fifty years in the sacred ministry. The author tells us that even the first four Chapters, though written in a theoretical manner, have a history. The first on "The Present" was written as a challenge to those who regard the Middle Ages as the golden era of Christianity. Whether Sturzo is in the dark about them the reader will judge. The second on "The Inner Morality of Art" is a reply to a friend who contended that art is neither moral nor immoral. The third deals with the problem of whether man can arrive at the intuition of God. The fourth is a discussion of the Absolute. Other chapters are concerned with the Inner Necessity of Spirituality, the Mystical Body and Human Society, Christianity in the Present-Day World, the Spiritual Life of the Average Man, the reading of the New Testament, the Beatitudes, the Lay Apostolate, Christian Sacrifice, and Peace on Earth. As a conclusion we have a solidly, sublime dissertation on the Vision of God. All of this was written somewhat in Newman's manner —simply as answers to questions asked here and there. Timely they were, although personal. Timeless they are and useful to all. The author has now returned to Italy after an exile of over twenty years. This probably is his last book in English; perhaps it is his best.

P.S. Verily, to Sturzo may be applied Elizabeth Barrett's lines on The Poet's Poet:

"Or from Browning some Pomegranate
Which if cut deep down in the middle
Shows a heart within, blood tinctured
Of a veined humanity."

J. M. Lelen, Ph.D.

A Fascist? Just anyone the gliberals happen not to like for any reason.

Continued from page 8

Negroes. This is largely a story of organization: every Negro leader worked hard and intelligently for the cause. Handwriting on the wall?

We are not ourselves well informed as to what Representative-elect Mankin stands for; the significant feature from a political and social point of view is the fact that Southern Negroes are beginning to make themselves felt. They will become, increasingly, the object of political pressure. Who will make the strongest appeal to this rising force on the American scene?

Vertical Catholicity

The conversion of Louis Budenz, Senator Wagner, and Clare Booth Luce in the space of a few weeks recalls a phase of our catholicity

New Publications of the

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Mid-America (January, 1946)

Each of the two volumes of documents sells for $5.00.

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that we are prone to forget in speaking to the people. For some reason or other, in discussing the marks of the Church, we tend to keep our catholicity horizontal. We refer it to the geographical spread of the Faith, north, east, south and west.

Equally important is the vertical aspect, the way the appeal of our Church cuts through every social stratum from top to bottom. A sensational illustration of this has been handed us in these three notable converts. Think of the ideological divergencies, from communism to capitalism, proletariat and bourgeoisie. What a talking point!

Peter and the Commissar

We heard Prokofieff's "Peter and the Wolf" again the other night. We have always thought of it as sheer delight no more ideological than the "violet half hidden by a mossy stone." That's where we were wrong, alack!

Had we been properly social minded and not sought mere escape (a fugitive from the contemporary burdens) we would have long ago recognized its import. It exhibits the humanism which in turn is the special concern of the Soviet. No less! All this spewed out solemnly over a little local record station.

The whole thing was made still more ridiculous by the "canned" rendition offered it by the announcer. This uninspired robot, by the way, one night started a program by announcing Tchaikovsky's Fifth; somewhere near the middle he flipped over the wrong plate; continued with a Mozart selection; and ended with the further an-

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nouncement that we had just heard Beethoven's Fifth. Obviously he is not indoctrinated; in fact is just as dumb as we are.

So—where does it all come from?—this insidious and all pervasive propaganda? Apparently some red sympathizer is always on the job!

Report on Our Sister Publications

"Bill" Fink, managing editor and general factotum in Huntington, tells us he is more than pleased with the cordial reception awarded to **The Family Digest.** Organized only last October, its circulation is already over 90,000.

A number of pastors are using the **Digest** as an insert for their parish magazines.

Our Sunday Visitor is piling up circulation, too. Diocesan editions have recently been added in Marquette and Ogdensburg, and there are at least two other such editions in the fire right now.

Bill is planning to add a few pages of colored comics to the **Visitor,** art-work to be supplied by the **Timeless Topix.** The project will start, probably, as a three-color job on the center-spread. Further developments will depend on the availability of paper and the reaction of subscribers. Bill expects it to spurt circulation well over the million mark.

From A Protestant Chaplain

In support of our editorial in this current issue, we have the opinion

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of Maj. George B. Wood, division chaplain of the 82nd air borne division, survivor of four invasion jumps with his men, and former rector of Christ Episcopal Church, Austin, Minn.

"It takes a strong man to keep his character in the army," he told a reporter. "Boys of 18 who would be drafted in the conscription program are still in their formative years. If we submit them to the program we would submit them to the moral leadership of the gutter."

He said that prestige in the army now corresponds to a man's capacity for dissipation, that the pace is set by the commanding officer: If the commander approves gambling and sexual misconduct, his men do likewise; if he sets an example of good character, the example is followed. Hence, "The army should start exalting men of good character, beginning with the officers."

In the training camps, he recalled, lectures often had the effect of making sexual immorality desirable. In Africa he said he found the 5th army operated its own houses of prostitution. In Sicily, he protested and caused to be revoked an order that no soldier could leave the bivouac except to visit an approved house of prostitution. When his regiment left Naples, he learned that 10 per cent of the men had contracted VD there.

Prior to the invasion of France, according to Maj. Wood, Gen. Eisenhower issued a directive forbidding army sponsored bawdy houses in France, but the order was evaded by many of the lower echelons. He mentioned the case of a brigadier general commanding an artil-

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lery unit who, he said, permitted the order to be violated. When Maj. Wood protested, the general told him: "I was waiting to close the place as soon as its cycle of use started to go down"!

National Legion of Decency

We have had quite a few responses about our item in the February issue concerning the National Legion of Decency. For those who are still interested the address of the Legion is:

35 East 51st Street
New York 22, N. Y.

The subscription price on their service for the weekly mailing list is—

$2.50 for 3rd class mail.
$3.50 for 1st class mail.
$5.50 for air mail.

Correspondence

Caritate Dei

Editor:

In response to the repeated and heart-rending appeals of our Holy Father to come to the aid of war-stricken peoples in this gravest of hours, headquarters have been opened in this City of St. Francis, the great apostle of Charity, for the purpose of facilitating the mailing of gift packages to war victims. The work goes by the name of "Caritate Dei" and, with the approval of His Excellency, Archbishop John J. Mitty, is under the auspices of Catholic Action.

Package Number 1—others are to follow—which is now available to the public for mailing to friends and relatives or to the Pope, Bis-

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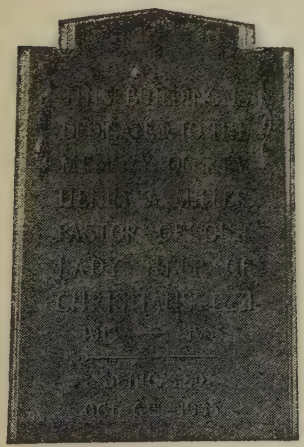

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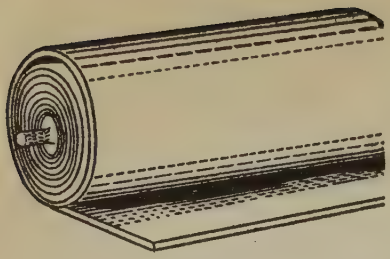

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You Lead, We'll Follow

Editor:

I read with much interest the article in The Priest on the most generous contribution to the missions, $74,817.08 in one year, by

Correspondence

St. Alphonsus parish, Baltimore, of which Father Louis Mendelis is the pastor. I doubt if you will find its equal.

But to the point. You mention in the article that Father Mendelis never appeals for the missions without first laying his own salary for the month on the plate. In the recent canned goods drive sponsored by the Catholic Church in America, St. John's Parish, Ypsilanti, Michigan, numbering about 600 families, collected nearly 10,000 cans of food weighing over 13,000 pounds. I told the people at all the Masses on Sunday that I would give a month's salary to start the campaign, and when the collectors finished with the drive, they said, "We never attempted anything that was so easy and where the people responded so eagerly and generously as they did on this drive."

And so laying the pastor's salary or some part of it on the line, is, I believe, an important factor in getting the results in a big way.

Very sincerely yours,
John J. Larkin

P. S. You may use the above if you so desire; it might encourage others to loosen up a little.

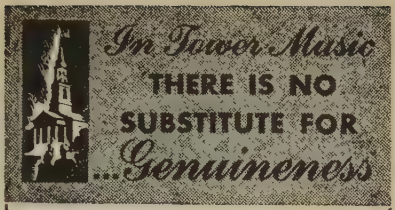
We Can Learn Too

Editor:

An eloquent Catholic writer on current affairs writes me as follows: "It is letters like yours that give me courage to go on when I am tempted to think that I am only talking to myself."

What a subject here for a clerical examination of conscience!

We learn so much about silence and its value in the seminary that



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Correspondence

perhaps, like all heresies, we exaggerate its importance and imagine that hard-working Catholic laymen can "take it" forever without being tempted to wilt and to quit altogether.

Silence isn't always golden. We say "Adsum!" don't we? And the ordaining prelate says: "Accipe Spiritum Sanctum. . . . " Words, too, are often golden.

At least a supply of penny-postals may help us clergy to express our thoughts to those who are working so hard in the field of controversy on behalf of ourselves and of the Church.

After all, the Red atheists are not the wall-flower type. They are effectively articulate.

Why can't more of our priests, intelligent and up to what is going on as they are, say their two-cents' worth likewise if it only be by way of encouragement to those who are carrying the burden of the work and absorbing the haymakers?

Sincerely,
J. L.

He Calls Us Off

Editor:

In the January issue of The Priest, you published a request for books for displaced Polish priests in Germany. The response to that plea was more generous than I expected. Books have been pouring in ever since.

Just before I was released from the Army, I shipped over a thousand volumes overseas. Now that I am out of the Army, I have no means of forwarding the books that still come in.

Would you mind asking in your

magazine that no more books be sent to me? I am quite sure that what I have sent forward and have on hand will be more than sufficient for the needs of those priests.

I would like to send a letter of appreciation to all those priests and seminarians who responded so charitably to the plea but the magnitude of the task frightens me. Will you say "Thanks" for me?

I appreciate your interest in the matter and I am quite sure that Bishop Gawlina and all the priests of Dachau will be grateful for the charity of the American and Canadian priests who responded so generously.

Thanking you and all the priests again, I am

Sincerely yours in Christ,
Francis J. Bailey
923 Morrell Ave.,
Connellsville, Pa.

Editor:

Father Mutch made a scholarly and correct answer in the March issue of The Priest to an article this writer sent on "A New Kind of Spiritual Bouquet Card." He is correct in supposing that the word "Requiem" was an unfortunate slip on the wording of the card.

I am surprised that someone has not raised the liturgical difficulty sooner. My suggestion of a "plainly worded card" laid me open to criticism since my card was not so plainly worded! It can be corrected by simply promising High Masses for the deceased, since Requiem High Masses daily are evidently as impossible as 400 Low Requiem Masses per year.

Father Mutch's study applies with equal force to most of the Spiritual Bouquet Cards now in use, since they all promise Requiem Masses. Of course most laymen are satisfied that a Mass of the Day be substituted for a Requiem, but we should by all means be truthful, and our new card should be plainly worded.

John S. Kennedy—Priest

Editor:

After studying Father Noonan's letter in your March issue, I have the impression that he mistakes Father Kennedy for a layman. Father Noonan speaks of Cardinal Newman's remark, "I want an informed laity," and then goes on to speak of "John S. Kennedy" as "a reviewer and critic who is informed." John S. Kennedy is a priest of the Diocese of Hartford.

Sincerely yours,
J. J. O'D.

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(3) feature illicit love;

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